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HISTORICAL DISCOURSE,

**DELIVERED AT THE REDEDICATION OF THE BAPTIST
MEETING-HOUSE, IN FOXBOROUGH, MASS.,**

January 22, 1879,

B Y

WILLIAM H. SPENCER,

P A S T O R.

PUBLISHED BY VOTE OF THE CHURCH.

FOXBORO :

R. W. S. BLACKWELL, PRINTER.

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Bright fund.

DISCOURSE.

We are assembled to-day for a two-fold purpose. First, we desire, with fitting ceremony, to dedicate anew this renovated structure to the sacred uses of religion. With glad and solemn vows of ~~eonsecration~~, we would again set apart to the worship of God this house, in which He has, in days past, manifested His power. It is the old house, dear to us all, and yet it is, in nearly all visible respects, a new one. It has passed under the hands of workmen of all kinds, it has been raised to a new plane, it has assumed new and larger dimensions, and, by including within its walls a convenient place for the administration of the ordinance of baptism, it may claim to be more truly a Baptist church than ever before. It is fitting, therefore, that we renew the solemn forms of dedication, in which other men gave this house to the Lord nearly a generation since.

In connection with this solemn service, another object presents itself to us. While we look into the future with hope, we remember also that we have a record to look back upon with gratitude. There are special reasons for making this a day of review and commemoration. Our Jubilee Anniversary came in the interim between two pastorates, and so passed by without notice. Nearly twelve years have gone by since then. There still remain, however, a few of the original members of the church, who remember the former things of old, and are able to show them to us. We cannot expect to keep them with us long, but before they pass on out of our sight, we

would stand with them on one of the mountain-tops in our journey, and trace the way by which we have come.

Another reason for a historical review is found in the fact that the year just past has been a year of memories for the whole town. We have had brought before us a view of the progress of the community, in its secular interests, during the first century of its corporate existence. It is fitting that a review should be made of our religious history also. And if, within the year, our brethren of the Congregational church observe their centennial anniversary by making a similar review of their origin and history, a fair degree of completeness will be reached in the pleasing work of review and commemoration.

The rise and progress of Baptist sentiments in this town are included within the present century. In a brief sketch of the origin of this church by Warren Bird, he says, referring to something that took place in 1804: "Brother Caleb Atherton and wife, who now resided in a remote corner, were, probably, at this time, the only baptized persons in the town." They lived in East Foxboro, about one mile from where the railroad station now stands, and were members of the Baptist church at Taunton Green. Mr. Atherton was blind; and yet, such was the devotion of this couple to their own church, that they were often seen, on Sunday morning, walking together to Taunton Green, twelve miles distant, and returning the same day. Such an example is worth remembering by the present generation of church members.

For at least ten years after the date given above, or as late as 1814, a Baptist was a rare object to meet in this town.—Our aged sister, Clarissa Torrey, remembers the first baptism that ever took place within the town limits, so far as is known. The candidate was Mrs. Esther Hewes, whose descendants to

the fourth generation are members with us to-day. She was baptized in the year 1808, perhaps earlier, by Rev. James Read of North Attleboro, whose labors were abundant in this whole region during the first fourteen years of this century. The baptism took place in the pond in South Foxboro, connected with the factory now used in the manufacture of leather-boar.l. Joshua Stearns, a brother of Mrs. Hewes, and his daughter, Patty Stearns, were also immersed some years before there was any prospect of the formation of a Baptist church here. The daughter is remembered as a woman of excellent spirit and good understanding.

Besides these five persons, no others in this town are known to have embraced Baptist sentiments until about 1814. At that time, it was the custom of Baptist ministers to visit neighborhoods beyond the limits of their own towns, to hold meetings in dwelling-houses, and preach the Word wherever they could find willing listeners. Some of our aged members recall the preaching of Rev. William Gammell of Medfield, Rev. Henry Kendall of Sharon, and Rev. Thomas Paul, a colored preacher of Boston, in the houses of Mr. Fairbanks and Philip Hewins, still standing, near Mr. Frank Boyden's place.

In October, 1814, a Baptist church was constituted in Sharon. Some of its constituent members lived in Foxboro, and had been converted under the preaching of the men just referred to. They were probably baptized in Billings's pond, one of the most beautiful places for the administration of the ordinance in the whole region, but, unfortunately too far from any church for convenient use. It was here that our sainted sister, Clarissa Comey, was baptized by Rev. Henry Kendall, when it was necessary to cut away the ice for the purpose.

But the time for the formation of a Baptist church in this town had not yet come; nor were circumstances favorable to the growth of a new denomination here. It was a time of coldness and dearth in religion throughout the community. The few scattered ones, who had felt constrained to give the answer of a good conscience by submitting to immersion at the hands of a Baptist minister, were looked upon as promoters of a needless division among brethren. We must not judge too harshly the men and women who opposed us in those days. There were devout, earnest souls among them, zealous for the truth; but they had not breathed the atmosphere of true religious liberty. The old church of the Standing Order, in this town, had already seen a temporary division in its own ranks, caused by the ordination of a minister, who had decided leanings towards Unitarianism; and now this new sect appeared to threaten the unity and harmony of the church from another quarter. It is true, there was a devout, religious earnestness, and a loyalty to the Word of God in these converts and proselytes to the new faith, which ought to have won respect for their opinions; still it is not strange that they did not. It was the misfortune of the Baptists, as it always has been everywhere, that their whole position was not recognized by their opponents. They have been reproached for building a new sect on a single point of outward ceremony; but they were no less peculiar and divergent from the Standing Order in their claim for absolute freedom in religious concerns, which was, and is, a stronghold of their position. For this, if for nothing else, there was abundant reason for the rise and growth of the Baptist denomination in the world, as well for the preservation and purity of other denominations as for its own sake. If I am not mistaken, all our friends join with us to-day, at least

in thanking God for the full recognition throughout the land of this dearly-bought liberty, to think and to worship God according to the bidding of conscience; a result, which is due, in no small degree, to the persistence of the Baptists.

As we have seen, there was apparently not much room for a Baptist church in this town in 1814. How then did it happen that only about two years later a Baptist church of thirty-seven members obtained a standing here? The answer to this question is found in the history of one of the most notable revivals of religion that was ever known in this region. It is a matter for grateful recollection, that this church had its birth in a genuine revival. There are some here to-day, who date the beginning of their hope of salvation from that well-remembered season of religious interest, and whose minds still retain vivid pictures of the scenes witnessed in connection with that remarkable work.

This awakening is spoken of by old residents as a "Great Reformation." It seems to have been one of those waves of religious interest, which sometimes sweep over a wide region. First, there were tidings of grace from Pawtucket. Then from Attleboro and from Wrentham came great news of the Holy Spirit's awakening and converting power. This was in the summer of 1815. In September, the shower of grace reached Foxboro, and found the people ready to welcome it. In a brief sketch of that revival by Warren Bird, he says: "The work was powerful from September to March. Many laid aside their secular business almost entirely. Young persons assembled in groups for serious conversation; and such as had obtained hope themselves were often seen praying amidst a little circle of their inquiring and weeping associates. Religion was everywhere the subject of conversation, and but little

else was seemingly attended to in the schools. About one hundred in different parts of the town gave hopeful evidence of a gracious change." This was at a time when the entire population of the town was only about nine hundred.

The impetus given to Baptist interests by this revival was in this wise. Rev. Stephen S. Nelson was then pastor of the Baptist church in North Attleboro. "Early in this time of refreshing," writes Mr. Bird, "he was invited to come over to Foboro; and, having several times preached to crowded assemblies in private houses, he was called, in December, to baptize five persons. Besides some who went to Attleboro for the purpose, three others were baptized in January following, and soon after, six more." Some of these meetings were held in Mr. Reed's house, near the leather-mill in South Foboro, and the converts were baptized in the pond close by. A member of this church, who was then and for a long time after numbered in the Congregational fold, retains a vivid impression of those baptismal scenes. She remembers Elder Nelson, coming up out of the water, singing in a strong clear voice these quaint words:

"John, although a man, baptizing began
Believers in Jordan, confessing their sins."

It is not to be supposed that Elder Nelson, in his preaching, shunned to declare the believer's whole duty, and hence it is not strange that "the first impressions of many of the converts in this revival were," as Mr. Bird says, "in favor of believers' baptism, as that alone, which could be the answer of a good conscience towards God."

On the 11th of March, 1816, the first step was taken towards giving to Baptist principles a permanent establishment in this town. This step was the organization of a Baptist Society,

whose declared object was, "to promote vital piety, and maintain the public worship of God." This society was composed of persons who favored Baptist sentiments, though it was not wholly composed of baptized persons. It still maintains a flourishing existence, and has always acted in entire harmony with the church with which it is allied, and in whose behalf it assumes the care of its house of worship and the task of raising the funds needed to meet its current expenses.

In April, 1816, five more persons were baptized, and united with the Baptist church in North Attleboro, four of whom had been members of the Congregational church here. These four were, of course, called to account for breaking covenant with their church. In their reply, they say: "We confess with shame our omission duly and prayerfully to consult the lively oracles of God, to learn our duty when we first made a profession of faith; but as our attention has since been called to this subject in regard to Baptism and several things connected with it, and as we hope we have, in the fear of God, examined His word upon it, so we trust that we have been enlightened to see, and strengthened to perform, a duty, which is imperiously binding on every believer, and which we feel that we had originally neglected." It is due to the memory of these original confessors of our faith in this town, that we hear their own reasons for making the change, which to many seemed causeless, if not wicked.

As a branch of the church in North Attleboro, the few baptized believers in these distant neighborhoods, poor, and widely scattered over the two towns of Foxboro and Mansfield, strove, in their feebleness, to uphold the cause they loved. In September, 1816, three more received baptism. They were occasionally visited by their pastor, Elder Nelson, who preached

and administered the ordinances from time to time.

But this branch was too far from the parent stock to flourish long in its dependent relation. It must strike its own roots in the soil. A new centre of life and organization was needed to hold the scattered members together. Finally, on the 30th of January, 1817, with devout desires for divine direction, thirty-three members of the Baptist church in North Attleboro requested dismission, for the purpose of forming a separate church in this place. The request was granted, February 16th, and on April 16th, these from Attleboro, with four others from Sharon, were regularly and solemnly constituted a visible church of our Lord Jesus Christ.

Of the thirty-seven, who composed this church at its organization, there were eighteen males and nineteen females. Many of their names are cherished with admiring recollections of long and faithful service; and some of those, who, in the freshness and vigor of youth, on that day entered into a covenant of love and fellowship, still remain, flourishing in the courts of the Lord in their old age, able still to be an example to younger members of the church in their love for the public worship of God and the preaching of the Word. There was Ezra Carpenter, who had been a soldier for independence in the Revolution, and was not afraid nor ashamed to assist again in the support and defense of a feeble, struggling cause. There was Martin Torrey, a man of staunch fidelity and firmness, who was straightforward in word and deed, and who, if he sometimes seemed severe, was always true and kind at heart. There was John Allen, whose kindly face we hoped would grace this occasion, but who, by age and feebleness, is to-day confined to his home in East Providence. There, after more than forty years spent in leading many to righteousness, he is waiting, at

the age of fourscore years and six, for the crown that shall be his. There were Francis Carpenter and Roxana Story, who soon afterwards entered into a new and more tender bond of fellowship, and remain to this day living witnesses of the grace that saves the soul, and supports it in times of trial. There was Eliza Bradshaw, whom we all know as sister Guild, whose willing feet still seek the place where God's children meet to worship Him. And there was the name of Jerusha Skinner, long since exchanged for Alexander, who, in a ripe old age, has lived to see her descendants, to the third generation, follow her steps in baptism. Of the original thirty-seven, six are known to be living, though but three of them still remain members of this church.

Behold, then, this little band of brethren and sisters, gathered at the house of Elias Nason, Esq., on the morning of Wednesday, April 16th, 1817. It was something of a venture for them to assume the responsibilities of an independent organization. Baptist churches were few and feeble in those days, and had strong prejudices to encounter. There was no State Convention to which they might look for help. Of the thirty-nine churches that now comprise the Boston South Baptist Association, only five were in existence, and two of them were less than three years old, and scarcely able to stand alone.

The council, that assembled at the call of the disciples in Foxboro, assented, not without some misgivings, to the request of the thirty-seven for recognition as a church. In the records of that council, we find the names of Rev. Stephen Gano, then pastor of the First Baptist church in Providence; Rev. Stephen S. Nelson, from North Attleboro; Rev. Shubael Lovell, from Taunton; Rev. Joseph Torrey, Jr., from Pembroke; brother Samuel Wait, who was ordained in the following year as

pastor of the church in Sharon, and Rev. William Gammell, of Medfield.

The services of recognition were held in the old Parish meeting-house. There is a reliable tradition, that, by a vote of the parish, the doors had been closed against the Baptists, but that Mr. Beriah Mann, the Town Clerk, who held the power of the keys, admitted them on his own responsibility, thus giving to the occasion all the dignity that could be conferred by the sacred associations of lofty pulpit and sounding board. I mention this, as a curious bit of ancient history, suggesting the great contrast between the intolerant spirit that reigned then, and the liberty of opinion that is freely accorded to-day to men of all creeds and of no creed. I cannot deny myself the pleasure of referring, in this connection, to the generous hospitality and warm welcome extended to us by the Congregational church during the past few months, while we were temporarily destitute of a church-home. The kindness, so cordially offered, was as gratefully accepted, and both peoples took sweet counsel together in truest Christian fellowship.

The services of that day, nearly sixty-two years ago, are, I doubt not, still fresh in the minds of a few here present. Elder Gano preached the sermon, taking for his text the cxxxiiind Psalm, 17th and 18th verses: "There will I make the horn of David to bud: I have ordained a lamp for my anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Rev. John Allen, who supplies this information, remembers the powerful appeal to the impenitent at the close of the sermon, and how the tears flowed down the cheeks of the speaker. Rev. Stephen S. Nelson gave the right hand of fellowship to the church, brother John Allen having been appointed to receive it as their representative. Rev.

William Gammell offered the concluding prayer.

Thus the little light was kindled. A lamp was ordained. Who could tell whether it would flicker and go out before the breath of opposition to which it was exposed, or live to bless the community with its radiance?

The church, at its organization, adopted the Articles of Faith, Practice and Covenant of the Baptist churches in Wrentham and Attleboro, with some slight verbal alteration.*

During the first five years of its existence the church had no pastor, being too feeble to undertake the support of one. Still, they enjoyed the frequent ministrations of preachers of their own denomination, and the administration of the ordinances. It has been found impossible to ascertain the names of all who supplied the place of religious guides and teachers to them during the period named. It appears, however, that, during the first year, Rev. Shubael Lovell was their stated supply. The church was accustomed to meet for worship at his residence, in the house then owned by Rev. Thomas Skelton, the ruins of which may still be seen on Mr. David Lewis Shepard's place, on South St. Mr. Lovell is remembered as a man of good abilities, as sound in doctrine, and a good, instructive preacher. At the beginning of the second year, the church voted to request Mr. Lovell to preach for them once in two months, he having moved to Bridgewater. About this time they began also to look to one of their own number, as likely to become their minister.

*NOTE.—What those alterations were we shall never know, as the clerk neglected to insert a copy of the Articles in the church record. In June, 1831, brother T. C. Tingley was appointed to revise the Articles of Faith and Covenant of this church, and a sufficient number of copies were printed for circulation among the members, and among those who should apply for membership. These with a subsequent edition, issued in 1866, served the purpose of the church until July 1, 1875, when "The Star Book," by Rev. E. T. Hiscox, D. D., containing the so-called New Hampshire Confession of Faith, was adopted by this church as their Manual of Belief, Covenant and Rules of Order.

They had licensed Warren Bird to preach, June 8th, 1817, and they now desired him to supply them every fortnight.

The first vote on record, committing the church to any pecuniary obligation, is found under date of May 6th, 1818, when it was agreed "to give four dollars a Sabbath for preaching." This was coupled with a vote to procure preaching for half of the Sabbaths if possible. One hundred dollars per year seems a sufficiently modest sum for a church of forty members to raise for religious purposes. Nothing could give us a more vivid picture of their poverty. We look in vain through the records for any further account of the ministrations enjoyed by them; nor can we glean from the recollections of the oldest members a very clear account of the history of that period of the church.

During the first five and a half years, the church had no regular place of worship. They met at private houses, now in the house of Warren Bird, at the north-east corner of the Common, and now with Martin Torrey in South Foxboro; now with Ezra Carpenter on South Street, and now with Joshua Stearns in the neighborhood of the Furnace. Those were years of sore trial to the little band of believers. Besides the unfriendly attitude of the older church, and of the outside world, they had causes of grief among themselves. During the first six years, only seven were added to their number, while two were removed by death, and six were excluded.

The year 1822 witnessed some improvement in their outward state. For, in the course of that year, they chose their first regular pastor and came into possession of a meeting-house. Their chosen pastor was the same brother, who had already served them as a frequent supply for three or four years, viz: Warren Bird. He had been ordained as an "evangelist," at North Randolph, Nov. 3, 1819, and had served that church as

its pastor with cheering results from April, 1820, to May, 1821, when ill health compelled him to seek relief. His home was still in Foxboro. He was still a member of this church; and after his labors at North Randolph ceased, he seems to have commenced preaching again for this church. Finally, it was voted, March 24, 1822, that he "be the Pastor of this church so long as he shall continue to labor with us." A few days before this, the terms of settlement had been arranged. The record cannot fail to interest us all. It reads thus: "Voted cordial acceptance of an offer by W. Bird to supply the pulpit one year gratis, and, that he may, if he desire it, be absent four sabbaths."

As early as December, 1818, the church, in its feebleness, had begun to cherish the purpose of "providing a place of worship," and had appointed a committee "to form the design, make arrangements and report at some future meeting." Just two years and nine months later, we find that committee again instructed "to take that subject [of building a meeting-house] into consideration, as soon as may be, and report whether to build, where to build, what size to build and how to defray the expense." We may be sure that it was not from a lack of interest in the matter, that some action was not sooner reached; for Martin Torrey was at the head of the committee, and that fact in itself was enough to insure the doing of all that could be done. Finally, March 6, 1822, a new committee, with the same chairman, was appointed, with instructions "to procure a spot for a meeting-house, and make all needful arrangements for the erection of one the present year." This proved to be the signal for action; for on Wednesday, October 30, the new meeting-house was opened for the worship of God. The pastor preached a sermon from John iv. 24,—"God is a Spirit; and they that

worship Him, must worship Him in spirit and in truth.'—The Rev. Messrs. Barrett and Houghton, and brother John Allen assisted in the solemn and joyful services of the occasion.

The church was located near the house now occupied by Mr. Asahel Dean, about three-quarters of a mile southeast of the Common. The cost of building it was about \$1200, and was provided for by the sale of the pews. The structure was of the simplest possible kind,—a plain, rectangular building, about thirty-six by forty feet, without tower or belfry.



In the porch stood a big, box-shaped stove, with its long funnel passing through the house. It is not to be supposed that this warmed the whole house in the Winter. It was enough if the worshippers could have a chance to warm their hands and feet at the beginning and the end of the service. Such luxury was never before known in a Foxboro meeting-house. There were two doors in the front end, and the pulpit stood between them. A raised platform eight or ten inches high, across the

other end of the house, served as a gallery for the singers, who were shielded from the public gaze by a curtain, except when they rose to sing.

Martin Torrey was the soul of the building enterprise, in which he was also heartily seconded by the pastor and Freedom Guild, members with him of the building committee. Such an undertaking deserves to be remembered with gratitude; for it was "viewed by some as almost desperate", in the feeble condition of the church, while, at the same time, all entered into the work with the "happiest unanimity."

The building enterprise proved to be a wise one, and the seal of the divine approval was soon given. In the following year, twelve members of the Baptist church in Sharon, residing in this town, offered their letters, and contributed their strength to this church. Other additions, by letter and by baptism, swelled the increase to twenty-four during the year 1823. The church was also cheered, in the following year, by a revival on its south-eastern border. In the course of a few months, eighteen persons, residing in the town of Norton, about eight miles distant, were added to their number by baptism, and were considered and treated as a branch of the church in Foxboro, the pastor visiting them and preaching for them as often as he could. This revival, the fruit of the labors of Rev. William Bentley, is described as "still and gradual and solemn in its progress, embracing in its results probably more than double the number that united with this church". The records show additions to the number of twenty-three during that year, 1824.

Thus in two years the church had more than doubled its numbers, and might hope that its worst trials were over. But such a hope, if it were cherished, was doomed to disap-

pointment. For at this point the record of increase comes to a long and painful pause. From August, 1824, to June, 1831, nearly seven years, not one was baptized, and only two were added by letter. This barrenness in the record finds its explanation in the unhappy state of affairs in the church. Their trouble was of the most trying sort, namely, the defection of their pastor. He became unsettled in his religious beliefs, and for a time was carried away by the error of Universal Restoration. Notwithstanding their respect and love for their pastor and brother, the church were constrained by the advice of a council, April 13, 1825, to suspend him from the pastoral office, and finally from the privileges of a church-member. Having renounced his errors, he was again restored by a council to the ministry, received back into the church in full fellowship and reinstated in the pastoral office. His defection lasted a little more than two years, from September, 1824, to November, 1826. For a year or more after this, he continued the regular labors of a pastor; but, the state of his health forbidding close study, on the seventh of October, 1828, his resignation of the pastorate was offered and accepted. About two years later, having united with a Swedenborgian church in Boston, he, of course, lost his standing in this church. He continued to reside in Foxboro, and died here in 1861. He is remembered by the older members of this church with great respect. He was with them in their first trials, and labored for them with unselfish zeal. During his vagaries in belief, he did not seek to trouble or divide the church, and they treated him with kindness and consideration. As a citizen he was respected and honored till his death.

The period between 1824 and 1831 was probably the most discouraging in the history of the church. There is no record

of its work and progress, and the memory of aged members but scantily supplies the lacking information. Father Allen remembers the useful labors of Rev. Mr. Branch, who moved hither with his family from Springfield, Mass., and supplied the pulpit for six months. He was a good man and a good preacher, and did the church much good in a time of sore need. His coming was mainly due to the efforts of a few of the sisters in the church. This was probably about the year 1825. From the date of Mr. Bird's resignation, in 1828, to 1831, the church was closed the most of the time, and, the people being poor and very much scattered, their prospects were quite dark. They had occasional preaching by Rev. Seth Ewer, Rev. Silas Kenney and two or three others. Among those, upon whose visits the church depended for preaching at that time, was brother Timothy C. Tingley, a student from Newton Theological Institution. He supplied the pulpit, first, during the Spring vacation of six weeks in 1829. The congregations, at that time, in good weather, numbered from forty to fifty in the forenoon, and from fifty to sixty in the afternoon. This was at a time when the church numbered seventy-four, showing both the low state of religious interest, and the scattered condition of the church. The congregations became much larger in the ensuing vacations. Brother Tingley supplied the pulpit again during the Autumn vacation, and again in the Spring of 1830, and introduced a fellow-student, Henry Carr, who preached here six weeks in the Autumn of that year. Mr. Tingley also preached here occasionally, during the terms of study at Newton.

Finally, in the Spring of 1831, his permanent labors here began. On the first Sabbath in April, he was requested to come and preach a funeral sermon on the occasion of the death

of Miss Harriet Dassance, who was a leading singer in the choir, about twenty years of age. She was greatly beloved; and her death and the sermon from Job I. 21, —“The Lord gave, and the Lord hath taken away,”—were the means of awakening many drowsy souls. This was the commencement of a great revival of religion, and marks an auspicious date in our history. The church had passed through seven years of famine, or at least, of scant supplies. They were prepared to enjoy the season of plenty that followed.

On the fourteenth of July, 1831, Mr. Tingley was ordained to the work of the gospel ministry in this place, and became the pastor of this church. The following persons participated in the public services of ordination: brother Hiram Geer, a student from Newton, read the Scriptures. Rev. John Reed offered the Introductory Prayer. Rev. Silas Hall, of Abington, preached the Sermon. Rev. T. R. Cressey, of Hingham, offered the Ordaining Prayer. Rev. William Hague, pastor of the First Baptist Church in Boston, gave the Right Hand of Fellowship. Rev. John Allen, of Kingston, gave the Charge to the candidate and Rev. Thomas Driver, of West Dedham, addressed the church. The young pastor was permitted at once to enter upon a harvest-field. After so many years without a baptism, the church again beheld with joy the frequent administration of that expressive ordinance. During the first twelve months of Mr. Tingley's pastorate, seventy-four persons were received by baptism. The place selected by the church for its Jordan, or Aenon, was the mill-dam at the South Branch, which has served as our baptistery for half a century. A good photograph of the spot ought to be taken and preserved by the church among its relics.

That was a memorable revival; and the gracious refreshing

was not limited to Foxboro. The Minutes of the associations show a wide-spread work of grace. North Attleboro reported thirty-seven additions by baptism; Sheldonville, twenty-three; Sharon, thirty-four; Stoughton, twenty-five; Canton, twenty-seven; West Dedham, forty-seven; Framingham, fifty-three; Medfield, thirty-three; Newton, seventy-nine, while Boston and Providence and the neighboring towns also shared in the harvest.

Although the remaining years of Mr. Tingley's pastorate were not so abundantly fruitful in baptisms, still not a year passed without considerable additions to the church. Other evidences of the fruitfulness of his labors here are not wanting. The reforms of the day,—Anti-slavery, Temperance, Moral Reform, were all heartily indorsed. Nor was the church wanting, in sympathy and practical co-operation, with the great benevolent enterprises of its own denomination. The contributions of one year may serve as an example. In 1835, they gave to Foreign Missions, \$16.81 (less than usual), to Home Missions, \$135.75, (the result of a special effort by small weekly contributions), to Ministerial Education \$23., to Tract Society, \$36.88, to Mass. Sabbath School Union, \$13.23, to Pierce Academy \$39.50, making a total of \$265.17. Their pastor's salary that year was \$300., of which \$50. was obtained from the Convention.

Before the close of Mr. Tingley's first year, a parsonage was built, near the church, the house now occupied by Asahel Dean.

Among the evidences of religious life in that period of our history was the reorganization of the Sabbath School. As early as 1827, we find such a school in existence here. "Early in the Summer" [of that year], writes Mr. Bird, "we set up a Sabbath School, and procured for its use a small library of

excellent little books." This school was discontinued in the period of discouragement that followed ; for Mr. Tingley says that he found no Sabbath School here. About June 1, 1833, they organized a new one, with their pastor for Superintendent, Librarian and Teacher of a large adult bible-class. In 1833, the school was in a thriving condition. It was divided into sixteen classes, embracing two hundred teachers and scholars, "from the lisping child to the gray-headed patriot of the Revolution." The school is noticed in the Minutes of the Old Colony Association that year in these words: "This is the only church in the association, where the congregation has resolved itself into a sabbath school."

In the year 1836, the church was obliged to part with several excellent members, who withdrew for the purpose of organizing a sister church in Norton.

In the following year, the church was called to suffer a loss far more severe in the removal of their pastor. Mr. Tingley was constrained to accept the call of the Hanover Avenue Baptist Church in Boston. In their letter of dismission, this church of his first love thus give utterance to their warm regard for him: "He has been with us in adversity, and in prosperity ; and by his affectionate fidelity and unwearied diligence in the work of the ministry among us, he has won our entire confidence, and greatly endeared himself to our hearts, as a man of God, and a devoted servant of Jesus Christ. In relinquishing him as our pastor, we feel that we are called to make no common sacrifice."

During Mr. Tingley's pastorate there were added to the church, by baptism, one hundred and twenty, by letter, eighteen, and by experience three, making a total of one hundred and forty-one. He found a scattered

membership of about seventy-four; he left the church doubled in numbers, while it had lost many by the formation of a new church, besides the usual depletion by death and discipline.

I have lingered over this pastorate with peculiar pleasure. It was a happy period in the history of this church. The people were closely united in tender love and harmony. To this day reference is often made to the melting scenes that used to be witnessed in the neighborhood prayer meetings. Some of the choice fruits of brother Tingley's labors are with us, ripening still, though many a sheaf has been garnered, as rich tokens of the laborer's toil. We must pass more rapidly over the remaining period of our history.

The church was fortunate in securing a successor to Mr. Tingley, without any long waiting. He preached his last sermon, August 6, 1837. During the remainder of that month, the pulpit was supplied by Rev. Caleb Shute of Boston. On the third of September, Rev. Silas Ripley preached here the first time, and in the following month he became your pastor.

Of his labors for this church much more might be said than I have the time to say. His connection with you, including two years' interruption, extended through seventeen years. Many changes occurred in the circumstances of the church during his long pastorate. He had been here but a few months, when the church was much weakened by the withdrawal of thirty-four members, to form a new church in Mansfield. That church was organized June 6, 1838. This movement, though cordially agreed to by the mother church, drew off one third of her active members, and probably more than one half of her pecuniary strength. It rendered necessary, or at least, hastened another movement also.

The site for the meeting-house had been chosen partly with

reference to the convenience of the southeastern portions of the church, which the successive swarms to Norton and Mansfield had drawn off. It was now deemed best to seek a more central location for their house of worship. It was accordingly moved up into the village. The Records of the church give no account of this removal, but tradition has preserved an interesting report of the vote that decided the action. It was a measure of which it was easy enough to see the necessity, but for which no one wished to take any degree of responsibility. A church-meeting was appointed, to consider the matter. On the day appointed, no one appeared except Deacon Torrey and Nehemiah Carpenter. After waiting a long time, until it was evident that no more members were coming, Deacon Torrey, in his straightforward way, said to the other, "Brother Carpenter, is it our *duty* to move this meeting-house?" The brother mildly replied that he thought it ought to be done. "Then," said the deacon, in his blunt fashion, "We'll move it." And the next day saw the work begun under Deacon Torrey's supervision. In moving the house such a distance, it was necessary to saw it in two, and move each portion separately on wheels, which provoked the remark from some one not over friendly to the church, that, "now they'd got the Baptist meetin-house on wheels, they'd better keep it on wheels and run it out o' town." Instead of doing that, however, they moved it to one of the finest lots in the village, a gift to the church by Mr. Nehemiah Carpenter. It was the lot now occupied by the Town Hall and Centre School-house. The building was enlarged by the addition of twelve feet to its length, and the basement was finished off as a vestry, the work being carried forward by the strenuous efforts and generous sacrifices of all. The further fortunes of that

building may be briefly stated here. It stood on its new site for about twelve years longer, until a new church was built on this spot in 1850. It was then sold at auction, moved over into Gilmore Street, and transformed into a box-factory.— Finally, in the evening of January 27, 1876, the last vestige of the old Baptist meeting-house was swept away by the most disastrous fire that ever occurred in our village.

The first pastorate of Mr. Ripley closed in June, 1841. For about a year, the church depended on supplies, mainly from Newton. In May, 1842, Rev. Edwin B. Bullard responded to their call, and became their pastor. He remained only one year, and then resigned, to accept an appointment by the Missionary Union. He was a man of deep religious earnestness and intense zeal. His preaching was direct and pungent, and his labors were crowned with success. The church was revived, and souls were saved. He was permitted to baptize twenty-two persons during his brief sojourn here. In May, 1843, his connection with this church ceased, and he was transferred to a wider field. As a missionary to the Karen's of Burma, he threw himself into the work with a fiery zeal, which soon consumed him. He died of cholera at Maulmain, April 5, 1847, at the age of thirty-three.

Rev. Silas Ripley was called to succeed him, and entered immediately upon his second pastorate here. Though neither of his pastorates was signalized by any great revival, or by large accessions to the church, still his labors were of the most useful and necessary kind. His work here was one of training and pruning and cultivation. He was patient, thorough and methodical. His preaching was sound and instructive. He commanded the respect, and won the love, of his people. He was a good man and a genial friend. The growth of the church

was slow, but steady, under his leadership. To use his own words, "though favored with no extraordinary degree of prosperity, it was enabled to hold on its way and maintain its position."

We can only glance at the principal events and changes worthy of note in this period. In 1843, the old parsonage was sold, and steps were taken towards building a new one in a more convenient location. The work was completed near the end of 1844. Deacon Torrey appears as the chief promoter of this work, as he had been of all the building enterprises upon which the church had entered up to that time.

In 1844, August 11, we find the church voting to introduce the Psalmist, as their hymn-book. Up to that time they had used the old collection denominated Winchell's Watts. It may be added just here, that the Psalmist was superseded by the Service of Song, December 17, 1871.

Was there ever a village church, whose serenity was not at some time disturbed by restless boys? We find in the Records of 1844 a pointed reference to "certain lads, who have occasioned considerable disturbance in some of our meetings of late." A committee was appointed to "look after" them, consisting of Deacon Torrey, Henry L. Sweet, Alfred Fales, Seth Sherman and Deacon Whittemore. The Records give no account of the result, but it is my opinion that a solemn stillness, if not a holy calm, came over those lads, under the eyes of a committee composed as that was.

A curious entry occurs in the Records of 1845, showing the pastor's quiet sense of humor. The church had agreed unanimously to adopt the recommendation of the Association, to observe the last Wednesday in October as a day of fasting, humiliation and prayer, on account of the low state of religion

in the churches. "Only the pastor was present," he remarks, and then adds, "It was well attended."

We come to the year 1849, and find the church again stirred up to the work of removal and enlargement. The old meeting-house had served its purpose, and must give place to a more modern structure. A wise policy, convenience and comfort, all urged the congregation to arise and build. Still the pecuniary ability of the church was small. Not only the house was sold, to raise the necessary funds, but its beautiful site as well. The parsonage too was sold, and great exertions were made to meet the expense of a new lot and building. A faithful and efficient Building Committee, consisting of Deacon Torrey, brethren Henry D. Aldrich and Alfred Fales, was intrusted with the work, and on the fifteenth of August, 1850, this house was dedicated to the worship of God. The pastor preached the sermon, and was assisted in the services by Rev. N. G. Lovell, of North Attleboro, Rev. E. C. Messinger, of Medway, and Rev. James W. Russell, of Cumberland Hill.

The next year, the church, in the exuberance of its joy at being settled in a new and comfortable home, invited the Association to enjoy its hospitality. "The session was one of great harmony and religious interest." A gracious work of the Holy Spirit followed in the Autumn and Winter of 1850 and 1851. Not many were added to the church, but the cold and sluggish life of the church received a new, divine impulse.

In the Summer of 1854, Mr. Ripley announced his intention of leaving the first of September. He left behind him the warm regard of many, to whom his "able and faithful preaching, and his kind, Christian intercourse" had endeared him. He continued for some years longer in the active work of the ministry in various places; and finally, while residing at Hing-

ham, he entered into rest, May 6, 1868, having but a few moments' warning of his death."

His successor, Rev. Isaac Smith, for twenty-three years pastor of the Baptist church in Stoughton, had long been favorably known to this church, and, indeed, had once before received a call to come here, which he had declined. This later call, however, he accepted October 2, 1854, and was enthusiastically received by admiring friends. He removed his family hither the first day of November, a tenement having been providentially vacated for them by the death of its occupant, at a time when no tenement could have been otherwise obtained for several months. Tokens of new life and prosperity soon appeared. A revival of unusual power was enjoyed during the following Winter. A debt of \$1600., which had embarrassed the church for four years, was half paid off, and an unusual degree of liberality prevailed. It was a prosperous period in the history of the town. Improvements and enlargement were the order of the day. The Congregationalists had just built, in 1854, the handsome edifice in which they now worship. Rock-hill Cemetery had been set apart for its sacred use a year or two before. The Baptist church shared the spirit of improvement. In 1856, an organ was procured by dint of special exertions, the same instrument that we use to-day. Up to this time, the church had but one place for all its meetings, including those of the Sunday School,—the place where we are now assembled. In the same year, 1856, a portion of the basement of the house was finished and fitted up as a vestry, the first of a series of improvements in that line, resulting in the pleasant accommodations now enjoyed by us on the floor below. In 1860, the need of better accommodations for prayer meetings led to the work of finish-

ing the entire basement, thus giving a commodious room for the use of the Sunday School, and the social meetings of the church. This church shared in the great religious interest of 1857-8. The number of its members was increased to one hundred and ninety-nine.

The ministry of Dr. Smith in this place is of too recent date, and is too fresh in the minds of most of you, to require of me the attempt to set forth its character and results. Still I cannot be denied the pleasure of bearing testimony to the impression which his ability as a preacher, and his kindness as a friend and pastor, evidently made upon this church and community. During his pastorate of more than twelve years, the church acquired increasing power and influence. They had a leader inferior to none in this region, in ability to defend the truth. It caused them no little pain to lose his valued services. He was permitted to welcome to the membership of the church one hundred and six by baptism, thirty-two by letter and thirteen by experience, making a total of one hundred and fifty one.

He resigned the office of pastor January 3, 1867, and for about ten months, the pulpit was supplied by students from Newton, and other men. On Sunday, November 3, in the same year, you extended a call to Rev. Cyrus H. Carleton, who had for four years been pastor of the Baptist church in Buckfield, Me. The call was accepted, and he immediately entered upon his labors among you. But they were destined to be brief. He gave himself earnestly to the work of a pastor, and was permitted, not only to sow good seed, but also to gather some fruit. But in less than a year from the time of his settlement here, consumption fastened upon him. "He preached his last sermon in August, and on Christmas night,

he fell asleep in Jesus." He is the only minister that ever died, in the service, in Foxboro. He sleeps in our beautiful cemetery, and, by his side, the child that was born to him in his Foxboro home.

Then, you turned to Newton students again for the supply of your pulpit. Mr. W. T. Chase, of the Senior class, might have been your pastor; but God had other work for him to do in Dover, N. H., and Lewiston, Me.

My own acquaintance with you began in what may properly be called a providential way, with no special seeking on my part, or yours either. I well remember the pleasant Sabbath I first spent with you in March, 1869, little expecting that I should ever visit the place again, or that you would wish to have me do so. But the same Providence that brought me here as a temporary supply, ordered that this should be my home, and on September 2, in the same year, I began my pastoral labors with you.

And now, about this pastorate, of which I know the most, I shall say the least. I can do no less, however, than refer to the happy relations, which have always subsisted between us. If my pastorate here has been fruitful in any degree, it has been owing as much to your hearty and united co-operation with the pastor, as to anything in his words or methods of work. We have enjoyed special seasons of revival together, one especially, in the Winter of 1874, that will not soon be forgotten. It has been my privilege to give the hand of welcome and of fellowship to one hundred and seventy, of whom one hundred and twenty-one were received by baptism, thirty-five by letter, and fourteen by experience. We have for years looked forward with longing to the time when we might worship in a house refitted and beautified, and to-day we see the

happy consummation of our hopes. We have passed through a year of strenuous endeavors and of anxiety, but we have come out at peace among ourselves. And now, with the blessing of the great Head of the church on our labors, we may reasonably hope to exert a greater influence and power for good than ever before.

As we have seen, the history of this church presents little that is of striking interest. There has been nothing remarkable to record. Nor is there anything to regret in this fact. A quiet history is one of the results of harmony and discretion in the conduct of affairs. This church has never been given to hasty, impulsive counsels. On the contrary, it may justly be called somewhat slow and conservative. It does not take quickly to new methods. It clings to the things that have been tried and proved. It has always believed in the permanency of the pastoral office, as is shown by the fact that during the fifty one years in which it has had pastors, forty-nine years were consumed in five pastorates, a fact, which is, no doubt, as much to the credit of the church as to that of its pastors.

The Roll of all the members, who have been for any time connected with this church, comprises six hundred and seventy-four names, of whom four hundred and forty-nine were added by baptism. Of the whole number, one hundred and twenty-nine died in the fellowship of this church. What memories of faith and patience, of simple piety and tried fidelity, their names suggest! Some of you have known them all. You remember the devout and unassuming piety of Ezra Carpenter, the minute-man of the Revolution, and the ready follower of Christ as well. You will never forget Deacon Torrey, whose sturdy faith rose above all difficulties, and of whom his pastor, Mr. Ripley, once said, "It is my deliberate conviction that it

is chiefly owing to his patient efforts from year to year, his unconquerable energy, and unsparing liberality, that the Baptist church in Foxboro has lived and prospered." And with his name you couple that of Nehemiah Carpenter, whose reputation for sterling goodness and unselfish devotion to Christ and His cause is still fresh and fragrant. "Good as gold" is the universal comment on his character, in view of which our hearts echo the inspired saying: "A good name is rather to be chosen than great riches." You remember Deacon Whittemore, whose little confidence in himself only rendered more conspicuous his confidence in Christ; and at his side that cheerful saint, mother Whittemore, affectionately zealous for souls and loving the church to the last. And what can I more say? For time would fail me to tell of Elijah Pratt and Timothy Morse, of Betsey Comey and Clarissa Comey, of Susan Allen and Patty Allen and other men and women, who labored in the gospel, whose names are in the Book of Life. Other names, still borne on earth by those who were long associated in labors with the sainted dead, leap to the lips, but propriety forbids me to utter them. We know them and love them, and rejoice that they are with us to-day to behold the fruit of their labors.

In closing this sketch, the imperfections of which no one knows better than I do, I would simply hold up before the church of to-day its past history, and point to its lessons and bright examples. Remember the patience of your elders, amid sore trials and discouragements, and their steadfast adherance to truths which were unpopular. Remember their reliance on the old and tried methods of Christian work, on the faithful preaching of the gospel, accompanied by the earnest prayers and labors of the church. Remember their self-

sacrificing devotion to the church they loved. Remember the spirit of harmony that reigned among them, and kept them a united band, strong even when they were weakest. And with such memories filling the past, hope may well inspire us with fresh zeal to enter into the larger opportunities that open before us.

And now our labor of love is completed. The House of the Lord is ready for His gracious entrance. Now let the King of Glory come in, and let the cloud of the Divine Presence descend and fill the place. May He who dwelleth not in temples made with hands, whom the heaven of heavens cannot contain, much less this house which we have builded, consent to dwell here with the poor and contrite heart, that trembleth at his word. And let us listen for the word of the Lord saying, "I will be the glory in the midst of her."

ORDER OF SERVICES

AT THE

REDEDICATION,

WEDNESDAY AFTERNOON, JANUARY 22, 1879.

- I. Invocation, Rev. John Blain, Mansfield.
- II. Anthem, "Mighty Jehovah."
- III. Reading of the Scriptures, Rev. I. H. Gilbert, Medfield.
- IV. Prayer, Rev. T. C. Tingley, Raynham.
- V. Hymn, "Dear Shepherd of thy people, hear."—Tune, "Fletcher."
- VI. Historical Discourse, Rev. William H. Spencer.
- VII. Hymn, "Church of the ever-living God."—Tune, "Dundee."
- VIII. Prayer of Rededication, Rev. Isaac Smith, D. D., Foxboro.
- IX. Hymn, "I love thy kingdom, Lord."—Tune, "Shirland."
- X. Benediction, Rev. Isaac Smith, D. D.

EVENING SERVICES.

At half past seven there was a social reunion of the present and former members of the church in the vestry. There were also present a number of invited guests, contributors to the building fund, and others, to whom special invitations had been sent, about three hundred in all. The company was called to order promptly, and the exercises were opened by the singing of the hymn,

"Guide me, O thou great Jehovah,"

as a solo and quartette, by the choir. Prayer was offered by Rev. T. C. Tingley. The pastor then made a short address of welcome, and exhorted the people to make the occasion one to be remembered as a social good time. An hour was pleasantly spent in listening to the remarks of ex-pastors, and others, who were called out in response to sentiments proposed by the pastor, in the following order :

THE ORIGINAL MEMBERS OF THE CHURCH NOW LIVING:—We hold them in high esteem for their early sacrifices, and for their long career of faithful service.

The pastor read, as a response, a letter from Rev. John Allen, of East Providence, one of the constituent members of the church, now in his eighty-seventh year.

DEACON TORREY AND HIS CO-LABORERS,—courageous supporters of a feeble cause. Their piety, harmony and fidelity are a priceless legacy to the church.

Responded to by Rev. T. C. Tingley of Raynham, who first preached to this church nearly fifty years ago. He gave some interesting reminiscences of his labors here, both as a supply and as pastor, from 1829 to 1837.

His remarks were followed by singing by a quartette,

“O for the wings of a dove.”

The following sentiment was then proposed :

THE HOUSE OF GOD:—We love the place hallowed by tokens of the Divine presence and power, and blessed by memories of sacred pleasures.

Rev. Isaac Smith D. D. responded, and in the course of his remarks made an explanation of his reason for retiring from the pastoral office, showing that it was because he was seriously threatened by loss of voice, occasioned by excessive use of the vocal organs and subsequent exposure.

The next sentiment was—

OUR MOTHER CHURCH:—the Baptist church in North Attleboro, now in her one hundred and tenth year; not in her second childhood, but with youth renewed: may she never be without a pastor who shall *cling* to her with faithful love.

It was expected that Rev. W. H. Kling, of N. Attleboro would respond, but he was unable to be present.

The pastor then said: We had another mother, who helped us into being, and afterwards contributed to our growth,—

THE BAPTIST CHURCH IN SHARON:—She seems more like an elder sister than a mother. May her days be neither few nor dark.

Rev. Lyman Partridge of Sharon responded, and referred, in a happy manner, to the cordial relations existing between the

two churches.

An hour was then spent in social converse, aided by the stimulus of excellent coffee and cake which were passed around by the young people.

At ten o'clock, the pastor once more called the company to order and proposed as the last sentiment :

OUR BLESSED DEAD, who have finished their course with joy, and have entered into rest.

Responded to by the choir and congregation, singing,

“Shall we meet beyond the river?”

The walls were adorned with oil portraits of Ezra Carpenter, Dea. Martin Torrey, and Nehemiah Carpenter, valued members of the church in former days. The company dispersed after a brief prayer and benediction by the pastor, separating with reluctance after a day and evening of memorable interest and delight. The weather was all that could be desired,—fair, yet cold enough to keep the sleighing good.

APPENDICES.

Appendix A.

THE PASTORATE OF 1869 TO 1879.

The sudden and unexpected termination of Mr. Spencer's pastorate soon after the delivery of the Historical Discourse, makes it fitting that a fuller record of the events that marked his connection with this church should appear in this place.

The introduction of the Service of Song in the place of the Psalmist, in December, 1871, was designed to promote congregational singing, and the result has been a far more general participation by the people in this part of the Sabbath worship than was known before, and a better appreciation of pure psalmody.

A greater change in the Sabbath services dates from April 21, 1872. On that day, the church relinquished the morning sermon, and gave to the Sabbath School the whole of the morning hour of worship instead of the limited time between the morning and afternoon services. This change had long been desired by the pastor and the majority of the church, and the Sabbath School at once felt the benefit of it. The pastor has ever since had a class in the school, and has also been accustomed to close the session with a short address, explaining some passage in the lesson or enforcing some point of special interest. The Sabbath School has never been more flourishing than during the past seven years.

The revival during the Winter of 1874 is gratefully remembered as a season of great spiritual awakening in the church and in the community. It was manifestly a work of the Holy Spirit, and was traceable to no special instrumentalities or methods of work. It seemed to be the result of the faithful use of the ordinary means of grace,—the ministry of the word and prayer. The revival followed close upon the annual Week of Prayer, to the surprise and great joy of both churches, which shared about equally in the fruits of the precious work of grace. Special meetings were continued for about seven weeks. The results of that revival season include not alone the forty-four persons that were added to the church by baptism, but also an infusion of new spiritual life and harmony in the church. The seasons of spiritual quickening that have since been enjoyed, though not so wide-spread, were rendered possible by the greater blessing of 1874. During the Winter of 1875 the South Foxboro neighborhood was blessed by a special outpouring of the Spirit, in connection with the labors of brother Daniel Jones, since ordained to the work of the gospel ministry at Pocasset, Mass. Twenty-five persons were added to the church as a result of that work,—an addition, bringing with it increased responsibilities and a call for wider sympathies and a more unremitting watch-care on the part of this church. The Spring of 1876 and also of 1877 were both marked by special religious interest in this church and congregation, resulting in considerable additions to the church.

During the past four years, the pastor of this church has aided to sustain regular preaching in the neighborhoods of East Foxboro and South Foxboro, where a few earnest brethren and sisters had long carried on Sabbath Schools. Mr. Spen-

cer inaugurated occasional preaching services in East Foxboro, Oct. 1, 1871. A Chapel has since been built in each of those neighborhoods by the united efforts of members of different denominations, and the pastors in the surrounding neighborhoods supply the pulpits.

One of the pleasant things to be remembered in connection with this pastorate is the visit of Rev. E. A. Stevens, D. D., and his son, with their wives, missionaries to the Burmans. Their temporary residence in this place brought the church into a fuller sympathy with Foreign Missions, and gave an impulse to the missionary spirit here, which ought to be permanent.

In the statistics of this pastorate given in the Discourse the following changes and additions should appear. There have been added by baptism one hundred and twenty-one, by letter thirty-nine, by experience thirteen, restored, two, total received one hundred and seventy-five. There have been removed by death, thirty, by letter, forty-six, by erasure, sixteen, and by exclusion, nine, total one hundred and one, showing a net gain of seventy-four. The number of additions has exceeded the entire membership of the church in 1869.

The interest of the church has been absorbed during the past year by the work of repairs and alterations in their house of worship. This work has been marked by a gratifying unanimity in interest and effort. Contributions have been received from one hundred and seventy-five members of the church and congregation varying in amount from twenty-five cents to hundreds of dollars, while substantial tokens of good will have also come from some who are not in any way connected with us.

The work of remodelling the church was put into the hands

of a building committee consisting of William Carpenter, Deacon Elisha White, Henry T. Comey, William B. Crocker, with the pastor. The extent and cost of the alterations in the house are as follows: The entire building was raised two feet and four inches. The old laths and plaster of the entire interior were replaced by new. Additional space was gained for the vestibule and gallery by carrying the front of the church out against the pillars. The building was lengthened by an addition of eight feet on the rear, giving room for an ample pulpit platform and baptistery, a room for the pastor's use on one side and an organ room on the other. Below, the additional space is occupied by two ante-rooms and a kitchen. The walls and ceiling of the auditorium were tastefully frescoed, the old windows were replaced by new ones made of stained cathedral glass, and the church was entirely refurnished with new ash pews, cushions, carpet and pulpit furniture. The rose window in the pulpit recess was given by the pastor as a memorial of his little daughter, Mary Lincoln, whose earthly life began and ended in his Foxboro home. The vestry was supplied with a pair of new furnaces and with new lamps. The house was re-shingled and painted, and the spire was strengthened by the addition of a strong new truss at its base. A new grade was established in front of the church and concrete walks were laid. The entire cost of the alterations was in round numbers \$6600., of which about \$5500. was raised by subscription and other means, leaving about \$1100. to be raised.

This work was no sooner completed than the church was brought to face another change, little expected and deeply regretted by all. On the very day when the church was rededicated, the pastor received an intimation that this was not his rest. By the morning mail he received an invitation from the

Baptist church in Waterville, Me., to visit them with a view to becoming their pastor. The visit was postponed for two weeks, but the result was a call to change his field of labor, which, after careful consideration, he did not feel at liberty to reject. His resignation was reluctantly offered amid expressions of profound regret on Sabbath day, March 2, to take effect the last day of the month.

Appendix B.

PASTORS OF THE CHURCH.

	Settled.	Resigned.
Warren Bird.	March, 1822.	Oct., 1828.
Timothy C. Tingley.	July, 1831.	July, 1837.
Silas Ripley.	Oct., 1837.	May, 1841.
Edwin B. Bullard.	May, 1842.	May, 1843.
Silas Ripley.	June, 1843.	Sep., 1854.
Isaac Smith.	Nov., 1854.	Jan., 1867.
Cyrus H. Carleton.	Nov., 1867.	Dec., 1868.
William H. Spencer.	Sep., 1869.	April, 1879.

DEACONS OF THE CHURCH.

John Allen,	April 16, 1817 to Sep., 16, 1817.
“	Oct., 8, 1818 to June, 2, 1821.
Joseph Bradshaw,	April 16, 1817 to Oct., 8, 1818.
Elijah Pratt,	Oct., 8, 1818 to July 1, 1828.
John E. Newland,	May 1, 1819 to May 27, 1838.
Timothy Morse,	Oct., 6, 1833 to Aug., 3, 1837.
Joshua Whittemore,	Aug., 3, 1838 to May 18, 1857.
Martin Torrey,	Aug., 8, 1838 to Nov., 2, 1861.
John Comey,	April 6, 1856.
Elisha White,	Aug., 2, 1857.
Ebenezer W. Allen,	Nov., 1, 1857.

CLERKS OF THE CHURCH.

Warren Bird,	Apr., 16, 1817 to Aug., 28, 1830.
Martin Torrey,	Aug., 28, 1830 to July 1, 1832.
Timothy C. Tingley,	July 1, 1832 to Sep., 10, 1837.
Martin Torrey,	Sep., 10, 1837 to Dec., 24, 1837.
Silas Ripley,	Dec., 24, 1837 to June 13, 1841.
Martin Torrey,	June 13, 1841 to Aug., 12, 1843.
Silas Ripley,	Aug., 12, 1843 to Sep., 3, 1854.
Ebenezer W. Allen,	Sep., 3, 1854.

SUMMARY OF MEMBERS.

Original Members	37.	Removed by Death	129.
Received by Baptism	449.	Dismissed by Letter	194.
Received by Letter	158.	Removed by Exclusion	61.
Received by Experience	30.	Removed by Erasure	82.
Total	674.	Present No. of Members	258.

Appendix C.

MEMBERS OF THE CHURCH WHO HAVE BEEN LICENSED BY IT
TO PREACH THE GOSPEL, WITH A BRIEF NOTICE
OF THEIR LABORS.

WARREN BIRD was converted and baptized about 1815. He was licensed to preach, June 22, 1817. His labors have been fully noticed already in the Historical Discourse.

JOHN ALLEN was converted about 1814 and became at first a member of the Baptist church in Sharon. He was a constituent member of this church. He was licensed to preach March 24, 1822, and was ordained at West Wrentham, June

2, 1824, where he remained about three years. Afterwards he was pastor at Kingston, Mass., 10 years and 9 months, at Seekonk, R. I., at Sterling, Mass., at Mansfield, Mass., at Groton, Mass., and at Norton, Mass., where he remained 7 years. He continued in the ministry, in active service, about forty years, and is now living in feeble health at East Providence, R. I.

JOSHUA L. WHITTEMORE was converted in 1831 and was the first convert baptized by Mr. Tingley, July 24, 1831. He was licensed to preach, January 29, 1835, and was ordained at Dighton, Mass., May 3, 1837, after supplying the church in that place one year. He continued as pastor there four years longer. His subsequent settlements were in Brewster, Mass., seventeen months; second church in Middleboro, Mass., six years; Long Plain, Mass., seventeen years; Londonderry, N. H., ten years; South Aeworth, N. H., two years; East Weare, N. H., three and one half years; Bow, N. H., two years, and Richmond, N. H., two years, where he still remains.

JAMES W. RUSSELL was converted in Springfield, Mass., in 1840. He became a member of the church denominated Christian and preached at New Bedford, Mass., Portsmouth, R. I., Lowell, Mass., and Mansfield Mass., in all about eight years. Having changed his views of doctrine, he was received into the fellowship of this church and licensed by us "to preach the gospel according to our denominational usage," March 10, 1850. He was pastor at Cumberland Hill, R. I., about two years, and then moved to Milford, Mass., where he gathered a Baptist church and preached for two years, when ill health compelled him to desist from the work of the ministry. He died November 1, 1866, in his fifty-first year.

GEORGE D. SANDERS was converted in Foxboro and was baptized October 12, 1873. In the Autumn of 1875, he left his secular occupation in order to prepare for the ministry and entered the Classical Institute at Waterville, Me. Last September, he entered Colby University. He preached in Foxboro, December 1, 1878, and was licensed to preach, January 17, 1879.

ROLL OF THE FIRST BAPTIST CHURCH, FOXBOROUGH, MASS.

The temporary dismission, exclusion or dropping of members, who have since been received again by letter, or restored to the fellowship of this church, is not noted in this record.

1817.

When Received.	How.	Name.	How Dismissed.	When.
April 16.	Letter.	Jacob Newland.	Died.	1823.
"	"	Joshua Stearns.	Excluded.	Oct. 8, 1818.
"	"	John Everett Newland.	Letter.	May 27, 1838.
"	"	Simeon Snow.	"	June 27, 1824.
"	"	Joseph Bradshaw.	Excluded.	Jan. 5, 1822.
"	"	Martin Torrey.	Died.	Nov. 2, 1861.
"	"	Elijah Bird, Jr.	Excluded.	July 12, 1840.
"	"	Warren Bird.	"	Aug. 28, 1830.
"	"	Joseph Blanchard.	"	"
"	"	Freedom Guild.	Died.	Apr. 22, 1862.
"	"	Francis Carpenter.	Excluded.	June 11, 1820.
"	"	Joseph Pratt.	"	Sep. 9, 1827.
"	"	Martin Forrest.	"	Dec. 19, 1818.
"	"	John Hewes, Jr.	"	Oct. 8, 1818.
"	"	Micah Allen.	Letter.	May 27, 1838.
"	"	Ezra Carpenter.	Died.	July 1, 1841.
"	"	Elijah Pratt.	"	1828.
"	"	John Allen.	Letter.	Oct. 24, 1825.
"	"	Mary Guild.	Excluded.	Nov. 13, 1823.
"	"	Nabby Bradshaw.	Letter.	Oct. 12, 1835.
"	"	Olivia (Hewes) Shepard.	Excluded.	Sep. 17, 1847.
"	"	Betsey (Forrest) Blodgett.	"	Feb. 6, 1836.
"	"	Jerusha M. (Skinner) Alexander.		
"	"	Milly Morse.	Letter.	May 27, 1838,
"	"	Eliza (Bradshaw) Guild.		
"	"	Caroline (Bradshaw) Perry.	Died.	May, 1863.
"	"	Sarah D. Cotton.	"	1821.
"	"	Susan Allen.	"	Feb. 17, 1831.
"	"	Roxana (Story) Carpenter.		

When Received.	How.	Name.	How Dismissed.	When.
April 16.	Letter.	Jerusha Bird.	Excluded.	Mar. 17, 1839.
"	"	Sophia Hewes.	Died.	Oct. 28, 1856.
"	"	Polly (Guild) Frost.	Letter.	Aug. 5, 1836.
"	"	Patty Stearns.	Died.	Sep. 29, 1830.
"	"	Jerusha Morse.	"	Mar. 22, 1839.
"	"	Hannah Wight.	"	Sep. 4, 1851.
"	"	Meletiah Morse,	"	July 19, 1831.
"	"	Sarah K. Everett.	"	Jan. 28, 1822.
April 26.	"	Huldah Hayward.	Letter.	Mar. 1, 1820.
April 27.	Baptism.	James Sweeting.	Died.	Mar. 2, 1862.
June 8.	Letter.	Philip Hewins.	"	1827.
Aug. 10.	Baptism.	Tirzah (Skinner) Sweeting.	"	Sep. 23, 1837.

1818.

Feb. 15.	Baptism.	Clarissa Comey.	Died.	Dec. 25, 1855.
Mar. 18.	"	Betsey Comey.	"	Nov. 13, 1869.

1819.

April 4.	Letter.	Mary Howe.	Died.	Sep. 11, 1843.
1823.				

July 3.	Letter.	Rachel Newcomb.	Letter.	May 27, 1838.
"	"	Martha Allen.	Died.	Jan. 17, 1857.
Sep. 6,	"	Polly White.	Letter.	May 27, 1838.
"	Baptism.	Nancy Wilber.	Died.	Jan. 1868.
"	"	Fanny (Copeland) Newcomb.	Letter.	May 27, 1838.
"	Letter.	Timothy Morse.	Died.	Jan. 18, 1857.
"	"	Sarah Pratt.	"	Dec. 12, 1833.
"	"	Tryphena (Clark) Capen.		
"	"	Christiana Billings.	Died.	Sep. 4, 1858.
"	"	Olive (Clark, 2nd) Clapp.	"	Mar. 22, 1854.
"	"	Laura Boyden.	"	1826.
"	"	Polly Bird.	Letter.	Apr. 3, 1836.
"	"	Ruhama Billings.	Died.	Oct. 5, 1831.
"	"	Chloe (Pettee) Evans.	Letter.	June 22, 1828.
Sep. 7.	"	Esther Clark.	Died.	Mar. 5, 1854.
"	"	Olive Clark.	"	Apr. 2, 1832.
"	"	Susan (Rider) Parker.	Dropped.	July 1, 1861.
Nov. 6,	Baptism.	Hephzibah Wilber.	Died.	Feb. 2, 1858.
Dec. 8.	"	Isaiah Wilber.	Excluded.	Apr. 3, 1836.
"	"	Sarah Morse.	Died.	Aug. 31, 1834.
"	"	Nancy Bartlett.	"	Feb. 24, 1860.
"	"	Edna Wellman.	Letter.	Aug. 2, 1833.
"	"	Mary (Elliot) Nurse.	Excluded.	Apr. 5, 1832.
"	"	John Albert Bradshaw.	Letter.	Oct. 12, 1835.

1824.

When Received.	How.	Name.	How Dismissed.	When.
Jan. 19.	Baptism.	Eliza Elliot.	Excluded.	Aug. 4, 1837.
June 18.	"	William Patten.	Letter.	Oct. 4, 1835.
"	"	Joseph Hodges.	"	June 3, 1832.
"	"	Joseph Hodges, Jr.	"	Aug. 28, 1830.
"	"	Adah Norton.	"	Oct. 2, 1831.
"	"	Betsey Thayer.	Died.	June 27, 1833.
"	"	Nancy (Lincoln) Hunt.	Letter.	Feb. 6, 1825.
"	"	Mary Bassett.	"	Oct. 2, 1836.
"	"	Luranah H. Makepeace.	"	Oct. 4, 1835.
"	"	Dulcebella W. Cobb.	"	June 24, 1827.
"	"	Sally B. Hodges.	"	June 3, 1832.
"	"	Mary W. Wilbur.	"	June 24, 1827.
"	"	Clarissa R. (Wilber) Royce.	"	July 5, 1835.
"	"	Rebecca Blandin.	"	Oct. 4, 1835.
June 27.	Letter.	Ann Allen.	"	May 27, 1838.
"	Baptism.	Annette (Pettie) Hewins.	Dropped.	Dec. 5, 1851.
July 4.	"	Mary Ann Grady.	Excluded.	April 5, 1832.
July 25.	"	Daniel Briggs.	Letter.	Oct. 4, 1835.
"	"	Amos Keith.	"	"
Aug. 13.	"	Betsey Rhoades.	"	Apr. 3, 1836.
"	"	Chloe Belcher.	Died.	Oct. 26, 1842.
Aug. 15.	"	Sukey Stacey.	Letter.	July 5, 1835.
"	"	Lucinda (Makepeace) Hall.	"	April 7, 1833.

1825.

Jan. 9.	Letter.	Huldah Wilbur.	Died.	July 11, 1829.
May 8.	Baptism.	Cordelia E. (Perry) Gilbert.	Excluded.	Feb. 6, 1836.

1831.

Apr. 24.	Letter.	Eli Blake.	Died.	June 21, 1872.
"	"	William Pond.	"	Apr. 26, 1845.
June 10.	Baptism.	Thomas Newcomb.	"	Apr. 21, 1837.
June 12.	Letter.	Timothy C. Tingley.	Letter.	Sep. 11, 1837.
July 24.	Baptism.	Joshua L. Whittemore.	"	Apr. 6, 1837.
"	"	Addison Belcher.	Excluded.	July 1, 1861.
"	"	Mary (Bacon) Belcher.	"	
"	"	Hephzibah Adams.	Excluded.	Sep. 11, 1836.
"	"	Emily M. (Rand) Wheaton.	"	
"	"	Hannah Whittemore.	Died.	Mar. 10, 1838.
"	"	Betsey (Billings) Bacon.	"	July 16, 1838.
"	"	Caroline (Sumner) Thompson.	"	
"	"	Fanny (Allen) Morse.	Letter.	April 3, 1836.

When Received	How.	Name.	How Dismissed.	When.
July 24.	Baptism.	Jemima Eldridge.	Letter.	May 27, 1838.
"	"	Almira (Lovell) Fillebrown.	Dropped.	May 30, 1851.
"	"	Lucy (Atherton) Thurber.	Letter.	July 5, 1835.
"	"	Betsey Boyden.		
Aug. 14.	"	John Comey.		
"	"	Elbridge Rodman Morse.	Letter	Apr. 3, 1836.
"	"	Orren Wetherell.	Excluded.	Aug. 26, 1843.
"	"	Joseph Belcher.		
"	"	Joseph Winslow.	Letter.	May 27, 1838.
"	"	Harlow Bacon.	Died.	Feb. 11, 1871.
"	"	Susan Bacon.	"	Aug. 30, 1856.
"	"	Abigail Briggs.	Letter.	May 27, 1838.
"	"	Hannah Comey.		
"	"	Betsey Pettee.		
"	"	Caroline Morse.	Excluded.	June 29, 1833.
"	"	Polly (Morse) Curtis.	"	May 30, 1851.
"	"	Susan Torrey.	Died.	Mar. 9, 1851.
"	"	Harriet Fuller.	Letter.	May 27, 1838.
"	"	Caroline (Wilber) Wetherell.	Excluded.	Aug. 26, 1843.
"	"	Adeline Wetherell.	"	Jan. 5, 1844.
"	"	Adeline Stratton.	Died.	Oct. 1, 1831.
"	"	Abigail (Grover) Paine.	"	Oct. 3, 1851.
Sep. 4.	"	James Alexander.	Excluded.	Oct. 2, 1836.
"	"	Austin Curtis.	"	Nov. 23, 1834.
"	"	Eliza A. (Sweet) Richardson.	Letter.	July 6, 1851.
"	Experience.	Aurilla Shepard.	"	May 27, 1838.
"	Letter.	Joshua Whittemore.	Died.	May 18, 1857.
"	"	Eunice Whittemore.	"	June 27, 1875.
Sep. 29.	Baptism.	Anna Allen.	Letter.	May 27, 1838.
"	"	Eunice Allen.	"	"
"	"	Sally (Crossman) Patten.	"	"
"	"	Almira (White) Smith.	"	Nov. 5, 1847.
Oct. 2.	"	Nathaniel Clapp.	Excluded.	Dec. 31, 1838.
"	"	Allen Cobb.	Letter.	May 3, 1840.
"	"	Daniel Atherton.	"	"
"	"	Judith M. (Barker) Westcott.	"	June 14, 1846.
"	"	Rebecca (Brackett) Atherton.	Dropped.	July 1, 1861.
"	"	Hulda Packard.	Letter.	Nov. 1, 1855.
"	"	Olive (White) Capen.	Died.	Oct. 28, 1859.
"	"	Julia Anna Eldridge.	Letter.	May 27, 1838.
"	"	Charles Grover.	Excluded.	Dec. 31, 1838.

When Received.	How. Baptism.	Name.	How Dismissed.	When.
Oct. 2.		Alfred Fales.		
"	"	Nancy Tolman.	Died.	Oct. 8, 1851.
"	"	Emeline (Mann) Grover.	"	Aug. 17, 1851.
"	"	Haunah D. (Morse) Fales.	"	Apr. 21, 1876.
"	"	Lucinda Briggs.	Letter.	May 27, 1838.
"	"	Aurinda Cobb.	Died.	Apr. 16, 1834.
"	"	Sarah (Wilber) Smith.	Dropped.	Aug. 5, 1861.
Oct. 13.	"	Merriet Stratton.		
"	"	Charlotte M. (Stratton)		
		Fales.	Died.	July 23, 1852.
"	"	Fanny (Hewes) Skinner.	Letter.	Dec. 30, 1838.
"	"	Catherine (Ellis) Everett.	Died.	Sep. 29, 1863.
Nov. 20.	Letter.	Ann Carpenter.		
Nov. 25.	Baptism.	Experience Billings.	Died	Feb. 22, 1864.
"	"	Prudence Forrest.	"	Oct. 9, 1873.
"	"	Abigail (Shaw) French.		
"	"	Tabitha Eldridge.	Letter.	May 27, 1838.
"	"	Rachel Newcomb.	"	"
"	"	Sarah (Belcher) Sweet.		

1832.

Mar. 28.	Experience.	Calista Briggs.	Letter.	Oct. 4, 1835.
April 1.	Letter.	Stephen Smith.	"	Mar. 29, 1835.
April 5.	Baptism.	Adeline Berry.	"	Mar. 6, 1837.
"	"	Sarah Lothrop.	"	May 27, 1838.
"	"	Polly Pettee.	Died.	June 6, 1842.
"	"	Irene (Bullard) Clapp.	Excluded.	July 1, 1861.
"	"	Mary (Marsh) Harlowe.	Dropped.	May 30, 1851.
"	"	Caroline (White) Coombs.	Died.	Nov. 13, 1837.
June 1.	"	Nancy Tingley.	Letter.	Sep. 29, 1837.
"	"	Sally Belcher.	Died.	Sep. 7, 1843.
"	"	Abigail (Comey) Keith.	Letter.	Sep. 4, 1846.
"	"	Mary C. Drake.	"	Sep. 2, 1838.
June 3.	Letter.	Lurana Cobb.	"	May 27, 1838.
Aug. 3.	Baptism.	Betsey Berry.	Died.	Oct. 29, 1850.
"	Letter.	Betsey (Drew) Davis.	Letter.	July 4, 1841.
Oct. 7.	"	Deborah Makepeace.	Dropped.	Feb. 1, 1850.
Oct. 11.	Baptism.	Polly Dary.	Letter.	April 3, 1836.
"	"	Lurana (Makepeace) Cobb.	"	May 27, 1838.
Oct. 28.	Letter.	Sarah Belcher.	Died.	May 15, 1842.
Nov. 1.	Baptism.	Daniel Bassett.	Letter.	Oct. 2, 1836.
"	"	Simeon Dary.	"	April 3, 1836.
"	"	Sally Patten.	Died.	May 14, 1833.

1833.

When Received.	How.	Name.	How Dismissed.	When.
Feb. 3.	Letter.	Sally Stearns.	Letter.	May 27, 1838.
April 7.	"	Ruth Peckham.	Died.	June 3, 1877.
Nov. 24.	Baptism.	Margaret Bradley.	Letter.	May 31, 1850.

1834.

June 10.	Letter.	Ezra Godfrey.	Letter.	Dec. 4, 1836.
Aug. 9.	Baptism.	Lewis Shepard.	Died.	Dec. 17, 1843.
Aug. 31.	"	Rachel Cobb.	Letter.	June 1, 1838.
"	"	Mary Ann Leonard.	"	Nov. 11, 1838.
"	"	Jane Dunham.	"	June 6, 1841.
"	"	Betsey (Shepard) White.		
Sep. 28.	"	George Belcher.	Excluded.	May 30, 1851.
"	"	Silence Belcher.	"	"
"	"	John Brown.	"	Aug. 5, 1861.
"	"	William Fuller.	"	Sep. 9, 1838.
"	"	James Anderson.	Letter.	July 12, 1835.
"	"	Eliza Stratton.		
"	"	Hannah E. Hewes.	Letter.	Apr. 22, 1849.
"	"	Emily (Fales) Fuller.		
Dec. 7.	"	Henry L. Sweet.	Died.	March 19, 1867.
"	"	Eunice Wilber.	Excluded.	Sep. 17, 1847.
"	"	Louisa Freeman.	Died.	Dec. 18, 1872.
"	"	Cornelia Chamberlain.	Letter.	May 27, 1838.
"	"	Catherine(Dixon) Farnham.	"	Aug. 30, 1866.
Dec. 21.	Letter.	George W. Freeman.	Died.	Jan. 28, 1868.

1835.

May 31.	Baptism.	William Carpenter.		
"	"	Amasa A. Grover.	Excluded.	Dec. 31, 1838.
"	"	Nancy(Greenwood) Belcher.	Died.	Nov. 4, 1871.
Aug. 2.	Letter.	James A. Smith.	Letter.	Oct. 4, 1839.
"	"	Mary Smith.	"	"
"	Experience.	Amy A. Bliss.	Letter.	Sep. 29, 1837.
Sep. 6.	Baptism.	Caroline (Carpenter) Alden.	Died.	Dec. 23, 1875.
"	"	Nancy(Guild)Cleaveland.		
Dec. 6.	Letter.	Eliza Morse.	Excluded.	Aug. 4, 1848.

1836.

June 5.	Baptism.	Simeon White.	Letter.	May 27, 1838.
"	"	Cynthia R. (Perry) Whittemore.	"	Feb., 1841.

When Received.	How.	Name.	How Dismissed.	When.
June 5.	Baptism	Mary Whittemore.		
"	"	Lucy Whittemore.		
"	"	Sally(Lothrop)White.	Letter.	May 27, 1838.
Aug. 5.	Letter.	James M. Arnold.	"	Apr. 2, 1837.
"	"	Sultana Belcher.	Excluded.	July 1, 1861.
Aug. 7.	"	Harriet Stearns.	Letter	Feb. 3, 1827.
"	"	Elizabeth (Guild) Carpenter.	Died.	July 4, 1841.
"	"	Betsey(Ford)Page.	Dropped.	May 30, 1851.
"	"	Sarah(Skinner)Cahoun.	"	July 1, 1861.
Sep. 30.	Letter.	Fanny Capan.	Died.	July 15, 1840.

1837.

April. 9.	Baptism.	Nehemiah Carpenter.	Died.	Aug. 28, 1859.
"	"	Walter Davis.	Letter.	July 4, 1841.
"	"	Hiram White.	"	May 27, 1838.
"	"	Franklin White.	"	"
"	"	Elvira Stratton.	Died.	July 29, 1846.
"	"	Almira Newcomb.	Letter.	May 27, 1838.
Oct. 22.	Letter.	Silas Ripley.	"	Sep. 3, 1854.
"	"	Lydia S. Ripley.	Died.	Jan. 12, 1847.

1838.

Feb. 4.	Letter.	Mary A. B. Francis.	Letter.	May 27, 1838.
"	"	Sally White.	"	"
"	"	Adeline Eldridge.	"	"
"	"	Julia A. Williams.	"	"
May 27.	"	Lydia F. Woods.		
June 3.	Baptism.	Amherst Warren Billings.		
"	"	Oliver Brastow.	Letter.	Aug. 23, 1840.
"	"	Lydia Belcher.		
"	"	Ursula(Pettee)Martin.		
Aug. 3.	Letter.	Ann S. Cloues.	Letter.	Mar. 29, 1840.

1839.

Mar. 17.	Letter.	Nathan Fisher.	Letter.	Apr. 2, 1841.
"	"	Elizabeth Fisher.	"	"
April 23.	Baptism.	Thatcher Comey.	Died.	Dec. 23, 1867.
"	"	Mary Comey.	"	Dec. 21, 1867.
"	"	Rachel Wetherell.	"	June 4, 1847.
June 30.	"	Clarissa Torrey.		
"	"	Nancy Maria(Carpenter)Winslow.		

1840.

June 7.	Baptism.	Charlotte Alden.	Died.	April 29, 1849.
"	"	Anginette Morse.	"	Oct. 12, 1853.

When Received.	How.	Name.	How Dismissed.	When.
July 5.	Letter.	Tyler Morse.	Excluded.	Dec. 1, 1843.
"	Baptism.	Charlotte Comey.	Died.	April 20, 1851.
"	"	Joanna Pettee.	"	April 7, 1870.
"	"	Mary (Farrington) Bessom.		
Aug. 2.	"	Eliza (Fales) Clark.	Died.	Apr. 17, 1865.

1842.

Mar. 27.	Baptism.	Albert Alden.	Letter.	Dec. 1, 1864.
May 1.	"	Esther E. (Carpenter) Bosworth.		
"	"	Susan P. Carpenter.	Letter.	Sep. 1, 1848.
July 3.	"	Martin Pettee.	Died.	Sep. 14, 1874.
"	"	Timothy Porter		
		George.	Letter.	Mar. 28, 1858.
"	"	Virginia D. Hodges.	Died.	Sep. 1, 1855.
Sep. 30.	Letter.	Edwin B. Bullard.	Letter.	Oct. 15, 1843.
Nov. 4.	"	Eleanor H. Bullard.	"	"
Nov. 6.	Baptism.	Samuel Belcher.	Died.	Jan. 26, 1846.
Nov. 13.	"	L. Bryant Wilber.	Excluded.	Aug. 4, 1854.
"	"	Eliza Ann Wilber.		
"	"	Chloe (Leavitt) Walden.	Excluded.	Dec. 31, 1847.
Dec. 4.	"	George Preston Comey.	Letter	Dec. 1, 1854.
"	"	Almira L. Torrey.	Died.	Oct. 21, 1845.
"	"	Emily C. (Guild) Baker.	"	Aug. 26, 1878.
"	"	A. Augusta (Alexander)		
		Dixon.	Letter.	Mar. 14, 1879.
"	"	Ann M. (Alexander)		
		Skinner.	Excluded.	Apr. 3, 1873.
"	"	Roxana Eddy.	Letter.	Mar. 1, 1844.
"	"	George Standish.	Excluded.	Oct. 22, 1844.
"	"	Sumner Forrest.	"	"

1843.

Jan. 1.	Baptism.	Elizabeth Pettee.		
"	"	Seraphina D. (Alexander)		
		Hartshorn.		
Jan. 24.	"	Fanny White.	Died.	May 20, 1871.
"	"	Levi White.	"	April 13, 1850.
Feb. 3.	Letter.	Lydia W. Chamberlain.	"	Sep. 20, 1867.
Feb. 5.	Baptism.	William H. Storer.	"	July, 1853.
Apr. 3.	Letter.	Henry Lambert.	Letter.	Oct. 15, 1843.
"	"	Mary B. Lambert.	"	"
June 4.	Baptism.	Eliza (Mann) Wilbur.		
"	"	Ann M. (Comey)		
		Mayhew.	Letter.	Jan. 2, 1857.

When Received.	How.	Name.	How Dismissed.	When.
Sep. 29.	Letter.	Seth Sherman.		
"	"	Nabby Sherman.	Died.	May 16, 1878.
"	"	Albertus R. Sherman.	Letter.	May 4, 1855.
"	"	Theodore J. Paine.	Excluded.	Feb. 5, 1847.
Oct. 1.	"	George Carpenter.	Letter.	Aug. 22, 1847.

1844.

Aug. 4.	Letter.	Joseph Skinner.	Died.	Feb. 23, 1860.
"	"	Rebecca Skinner.	"	Dec. 21, 1866.

1845.

May 4.	Baptism.	Catherine C. (Leavitt) Holmes.	Dropped.	Aug. 4, 1854.
"	"	Angeline E. (Bird) Richardson.		

1846.

Aug. 2.	Letter.	Mary Hewes.	Died.	Dec. 2, 1873.
"	"	Mary E. Carpenter.		
Nov. 1.	"	Almina M. Grover.		

1847.

Mar. 5.	Letter.	Hannah Wilkinson.		
"	"	Elizabeth Wilkinson.		

1849.

Apr. 1.	Letter.	Ebenezer W. Allen.		
"	"	Caroline A. Allen.		
Nov. 2.	"	Hannah Childs.	Died.	Dec. 30, 1875.

1850.

Sep. 8.	Baptism.	Chester H. Comey.	Letter.	Oct. 30, 1858.
"	"	Hannah R. Comey.		
Sep. 15.	"	Emily Forrest.	Dropped.	Mar. 22, 1857.
"	"	Hannah Clark.		
"	"	N. Adelaide Pettee.		
Nov. 29.	Letter.	Clarissa A. Comey.	Letter.	Dec. 1, 1854.

1851.

Mar. 2.	Baptism.	George Hartshorn.	Died.	July 14, 1868.
June 1.	"	Horatio C. Whittemore.	Letter.	July 1, 1869.
"	"	Lucy A. Whittemore.	"	"
"	"	Alfred Whittemore.	"	Apr. 30, 1859.
"	"	Mary L. (Sherman) Tebbetts.	"	Mar. 28, 1868.

When Received.	How.	Name.	How Dismissed.	When.
June 1.	Baptism.	Rebecca (Skinner) Jewett.		
Aug. 1.	Letter.	Eliza A. Stearns.	Letter.	Mar. 16, 1856.
Aug. 3.	Baptism.	Almira (Pettee) Stearns.	Dropped.	June 30, 1854.
Sep. 7.	Letter.	George W. Stall.	Letter.	May 2, 1856.
"	"	Naomi Stall.	Died.	July 17, 1852.
Nov. 1.	Experience.	Nathan Clark.		

1852.

Apr. 2.	Letter.	Charles C. Fuller.	Erased.	Oct. 2, 1857.
"	"	Sally O. Fuller.	Died.	July 7, 1852.
July 4.	Baptism.	James W. Foster.	Letter.	Jan. 5, 1855.
"	"	Harriet D. Foster.	"	"
"	"	Anna J. Torrey.		
"	"	Joel E. Shaw.	Letter.	Apr. 4, 1861.
"	"	William P. Shepard.	"	Dec. 1, 1864.
Aug. 1.	"	Sarah W. Whittlemore.	Died.	May 12, 1853.
Dec. 3.	Letter.	Mary A. (Fowler) Carter.	Excluded.	Jan. 1, 1874.
Dec. 31.	"	Cyrus Leonard.	Dropped.	Apr. 8, 1873.
"	"	Eliza J. Leonard.	Died.	March 1, 1858.

1853.

Feb. 4.	Letter.	Jeremiah B. Hale.	Letter.	April 30, 1868.
July 3.	Baptism.	Stillman Robinson.	"	Oct. 1, 1858.
"	"	Emeline W. Shepard.	Died.	Sep. 23, 1857.

1854.

Mar. 31.	Letter.	Lucy D. Paine.	Died.	April 20, 1876.
Nov. 3.	"	Isaac Smith.		
"	"	Angeline Smith.		

1855.

Feb. 2.	Letter.	Abigail Clarke.	Died.	Jan. 5, 1879.
"	"	Mary L. Fales.	"	March 27, 1863,
Mar. 30.	"	Amos R. Aldrich.		
"	"	Catherine F. Aldrich.	Died.	June 15, 1875.
Apr. 1.	Baptism.	Martha J. Maddocks.	Dropped.	April 3, 1873.
"	"	Tryphena Hinckley.		
"	"	Caroline Smith.	Letter.	Nov. 30, 1855.
"	"	Ann M. (Cressy) Carpenter.	Died.	Nov. 8, 1865.
May 4.	Experience.	Drusilla Tebbetts.	Letter.	May 4, 1860.
May 6.	Baptism.	John Mears.	Died,	Dec. 11, 1877.

When Received	How.	Name.	How Dismissed.	When.
May 6.	Baptism	Albert Carpenter. Elbridge F. Alexander.		
"	"	Emeline E. Hart.	Dropped.	May 1, 1857.
"	"	Abby Fales.		
"	"	Elizabeth B. Fales.		
"	"	Jane A. Markham.	Dropped.	Apr. 3, 1874.
"	"	Caroline Freeman.	Died.	Aug. 17, 1855.
"	"	Cynthia M. Clark.		
"	"	Almira J. Sherman.	Letter.	Aug. 30, 1861.
"	"	Louisa (Torrey) Garland.	"	June 3, 1870.
"	"	Clarissa E. (Stratton) Cook.		
"	"	Susan Newhall.	Died.	Aug. 9, 1860.
"	"	Almina (Belcher) Paine.	Dropped.	Apr. 1, 1869.
"	"	Vodisa J. Comey.		
"	"	Sophronia M. Barber.		
"	"	Lucy M. (Carroll) Hayes.		
June 3.	"	Joel A. Belcher.	Excluded.	Aug. 1, 1861.
"	"	Maria A. Shaw.	Letter.	Apr. 4, 1861.
"	"	Catherine H. Whittemore.	"	Apr. 30, 1859.
"	"	Betsey Morse.		
"	"	Julia A. (Morse) Harlow.		
"	"	Olive Tebbets.		
Aug. 5.	"	Elisha White.		
"	"	Eliza C. Fales.	Died.	Dec. 17, 1859.
Nov. 4.	"	Nathan Phillips.	"	Aug. 27, 1876.
"	"	Louisa Phillips.	"	Nov. 14, 1870.
"	"	Matilda E. Huff.	Excluded.	July 1, 1861.
Nov. 11.	"	Charlotte A. Aldrich.		
"	"	Sarah C. (Shaw)Bruce.	Letter.	Sep. 1, 1864.
"	"	Albina Hinckley.		
Nov. 30.	Letter.	Sophia Hayward.	Dropped.	Apr. 3, 1873.

1856.

Jan. 4.	Letter.	Henry Southland.	Excluded.	Nov. 6, 1865.
Apr. 8.	Experience.	William R. Stearns.	Letter.	Apr. 8, 1856.
June 1.	Baptism.	Emma Brackett.	Dropped.	May 29, 1873.
"	"	Delia A. (Clark)Keyes.		
July 5.	Letter.	Polly Dill.	Died.	June 27, 1871.

When Received.	How.	Name.	How Dismissed.	When.
Oct. 31.	Letter.	George M. Wiswall.		
" "		Parmella W. Wiswall.		

1857.

Jan. 2.	Letter.	Frances A. (Andrews) Fales.		
Apr. 3.	"	James A. Crowell.	Dropped.	Sep. 1, 1870.
" "		Louisa Anthony.		
Apr. 5.	Baptism.	Lucy E. Crowell.	Dropped.	Sep. 1, 1870.
" "		James Francis Freeman.		
" "		Mary Freeman.		
" "		Mary Elizabeth Wiswall.	Excluded.	Apr. 3, 1873.
July 31.	Letter.	Lewis Wiswall.	Dropped.	Apr. 26, 1867.
" "		Mehitable Wiswall.	"	"

1858.

Feb. 5.	Letter.	Sarah O. Aldrich.	Letter.	Aug. 2, 1868.
Apr. 2.	Experience.	Joseph Woods.		
"	Letter.	Sophronia Taylor.	Letter.	Apr. 30, 1859.
Apr. 4.	Baptism.	Charles E. Wiswall.	"	July 1, 1861.
" "		Isaac Smith, Jr.	"	May 5, 1866.
" "		James L. Sherman.	"	Apr 4, 1867.
" "		Amanda H. (Sherman) Day.	Dropped.	Mar. 3, 1870.
" "		Emma J. Sherman.		
May 2.	"	John Bonney.	Excluded.	Nov. 16, 1864.
" "		Thankful S. Bonney.	"	"
" "		Edwin Tilson Alexander.		
" "		Nancy Colburn Alexander.		
" "		Thomas George Pierce.		
" "		Mary Ann Pierce.		
" "		John M. Tebbetts.	Letter.	Mar. 28, 1868.
" "		Sarah M. (Tebbetts.) Philbrick.		
" "		Esther P. Barber.	Died.	June 12, 1865.
" "		Emily Morse.	"	Apr. 2, 1861.
" "		Mary J. Hale.	Letter.	Apr. 30, 1868.
" "		Josephine E. Plimpton.	"	"
June 6.	"	Henry T. Comey.		
" "		Mary R. Comey.		
" "		Susan M. (Anthony) Horton.	Letter.	Dec. 30, 1869.

When Received.	How.	Name.	How Dismissed.	When.
June 6.	Baptism.	George Copleston.	Excluded.	July 1, 1861.
" "		George P. Wiswall.	Died.	Sep. 12, 1861.
" "		James E. Hill.	Excluded.	Apr. 3, 1873.
" "		Nathan Pike.	Letter.	July 14, 1867.
" "		Louisa S. Thayer.		
June 4.	Letter.	James B. Anthony.		
July 2.	Experience.	Charles F. Aldrich.	Letter.	Aug. 2, 1868.
July 4.	Baptism.	George A. Thayer.		
" "		Susan White.	Died.	Mar. 1864.
" "		Betsey J. White.	Excluded.	May 18, 1862.
" "		Betsey P. Pike.	Died.	Dec. 22, 1862.
" "		Mary A. Bullard.	Excluded.	Feb. 10, 1860.
Sep. 3.	Letter.	Joseph S. Mason.	Letter.	Jan. 29, 1863.
" "		Margaret S. Mason.	"	Oct. 31, 1862.
Dec. 3.	"	Lois M. (Rice) Rider.	"	1863.

1859.

Apr. 30.	Letter.	Amy C. Nottage.	Letter.	Apr. 2, 1863.
June 3.	"	Priscilla Stiff.		
Feb. 4.	"	Mary Hewes.	Letter.	Feb. 2, 1860.
Oct. 2.	Baptism.	Hannah M. Belcher.	Died.	Oct. 8, 1875.
Dec. 2.	Letter.	George P. Fuller.	Letter.	Oct. 26, 1862.
Dec. 30.	"	Hannah D. Carpenter.		
"	Experience.	Caroline Alden.	Died.	Dec. 23, 1875.

1860.

Apr. 1.	Baptism.	Horace F. Horton.	Letter.	Dec. 30, 1860.
" "		Susan E. Porter.	Dropped.	Oct. 4, 1866.
" "		Laura A. (Carpenter) Crocker.		
May 31.	Experience.	Parmelia Stevens.	Letter.	Apr. 4, 1873.
Aug. 2.	Letter.	Alsa A. J. Read.		
Oct. 4.	"	Sarah M. Stevens.	Died.	Sep. 10, 1867.
Nov. 1.	"	Elizabeth M. Atwood.	Letter.	Apr. 4, 1867.
"	Experience.	Melinda C. Whittemore.	"	Oct. 31, 1867.

1861.

June 2.	Baptism.	Victoria F. (Stiff.) Worth.		
" "		Mary S. Hewes.		
" "		Sarah L. (Fales) Eagan.		
" "		Julia P. Godfrey.		
Aug. 30.	Experience.	Elijah Mears.	Letter.	Oct. 29, 1863.
" "		Lavina Mears.	"	"

1863.

When Received.	How.	Name.	How Dismissed.	When.
July 5.	Baptism.	Ellen E. Pike.		
" "		Helen A. (Anthony) White.	Letter.	Aug. 3, 1876.
" "		Henry S. Godfrey.		
Sep. 6.	"	Ellen (Atwood) Rideout.	Letter.	Dec. 31, 1875.
Oct. 29.	Letter.	Roxana H. Horswell.	Dropped.	Apr. 3, 1873.
" "		Nancy A. Taber.	"	"
"	Experience.	Mary A. Hamm.	Letter.	Dec. 10, 1869.
" "		Cleora N. Hamm.	"	"
Dec. 31.	"	Anna (Sawyer) Wallace.		
"	Letter.	Eliza W. Curtis.	Letter.	June 1871.
" "		Minora Thayer.	Dropped.	Apr. 3, 1873.

1864.

Feb. 7.	Baptism.	Clarissa Sloan.		
" "		Maria G. Dowse.	Letter.	Mar. 5, 1865.

1865.

June 4.	Baptism.	Emily Bickford.	Letter.	May 2, 1872.
" "		Anna J. Brown.	"	"
" "		Almira F. (Daniels) Fisher.	"	Nov. 18, 1874.
" "		Sarah F. Skinner.	"	July 30, 1868.
" "		Frances J. Dodge.	"	Jan. 12, 1876.

1866.

May 3.	Experience.	Henrietta F. (Rogers) Carpenter.		
May 6.	Baptism.	John V. Baker.		
" "		George S. Turner.	Letter.	Dec. 31, 1874.
" "		William H. Murray.	"	June 2, 1867.
" "		Lizzie L. Richards.	Letter.	Apr. 13, 1873.
" "		Julia M. Guild.	Died.	May 7, 1871.
" "		Georgiana A. (Gline) Keyser.		
" "		Mary Ella Anthony.		
" "		Ida F. Baker.		
" "		Abby A. Bacon.		
" "		Emeline Pierce.		
July 1.	"	William Bennett Grover.	Letter.	Oct. 3, 1872.
" "		Julia A. Grover.	"	"
" "		Eliza E. (Grover) Jefferson.	"	"

When Received.	How.	Name.	How Dismissed.	When.
Oct. 7.	Baptism.	Bradford G. Dunbar.	Letter.	Feb. 23, 1868.
"	"	Sarah M. Dunbar.	"	"
"	"	Abigail Alexander.		

1867.

Nov. 3.	Baptism.	Lorenzo H. Wallace.
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1868.

Jan. 3.	Letter.	Cyrus H. Carleton.	Died.	Dec. 25, 1868.
"	"	Anna J. (Carleton) Whitman.	Letter.	April 13, 1873,
July 5.	Baptism.	Edmund H. Coffin.	"	Feb. 3, 1878.
"	"	Marilla M. Coffin.	"	"
"	"	Lizzie B. Packard.		

1869.

June 6.	Letter.	Elizabeth Drake.	Died.	Mar. 18, 1872.
Sep. 10.	"	William H. Spencer.		
Nov. 5.	"	Ephraim Jewett.		
Dec. 3.	"	Mary Eliza Spencer.		
"	"	Ruth A. Hovey.		
Dec. 30.	"	Warren S. Hixon.	Letter.	Oct. 27, 1871.

1870.

Mar. 18.	Experience.	Charles C. Curtis.	Letter.	May 3, 1870.
Mar. 31.	Letter.	Joseph H. Hamlen.		
July 3.	"	Hosea W. Tinker.		
"	"	Mary J. Tinker.		
Sep. 11.	Baptism.	Harriet A. Belcher.	Letter.	Feb. 16, 1877.
"	"	Jennie (Fales) Hamlen.		
"	"	Ella (Freeman) Pratt.	Dropped.	Dec. 31, 1874.
"	"	Melvina Betsey Morse.		
"	"	Helen A. (Ripley) Robinson.	Died.	Jan. 26, 1873.
Oct. 21.	Letter.	James E. Keyes.		
Nov. 3.	"	George W. Sargent.	Letter.	Sep. 17, 1875.
"	"	Lucy Sargent.	"	"

1871.

Apr. 23.	Baptism.	Giletta (Inman) Francis.
"	"	Ella Johnson.
May 4.	Letter.	Jennie (Stockwell) Wyckoff.
June 1.	Experience.	Sarah Elizabeth Inman.

When Received	How.	Name.	How Dismissed.	When.
June 1.	Experience.	Mrs. J. C. Mears.	Excluded.	May 29, 1873.
June 11.	Baptism.	Sarah T. Wilcox.	"	May 4, 1876.
Nov. 26.	"	Henrietta T. (Comey) Van Amringe.		
"	"	Ellen E. Billings.		

1872.

May 30.	Letter.	Henry Shuman.	Letter.	May 29, 1874.
"	"	Mary E. Shuman.	"	"
Oct. 3.	Experience.	Sarah E. Scott.		
"	Letter.	Josie S. Willis.		
Oct. 6.	Baptism.	Sophronia A. Scott.		
"	"	L. Augusta Carpenter.		
Oct. 31.	"	Elvira E. (Mann) Chessman.		
Nov. 29.	Letter.	Emma B. Lord.	Died.	Sep. 1877.

1873.

Jan. 2.	Letter.	Catherine Haggerty.	Excluded.	June 29, 1876.
May 18.	Baptism.	Charles B. Cressey.		
"	"	Margaret E. Littlefield.		
"	"	Ellen A. Pond.		
"	"	Mary K. Pratt.		
Oct. 12.	"	George Dana Sanders.		
Oct. 30.	Letter.	Lucius Robinson.		
"	"	Ann P. Robinson.		
"	"	Alson Bicknell Robinson.		
"	"	Julia A. Payson.	Letter.	Oct. 29, 1875.
Dec. 4.	"	Mary A. Gardner.	"	July 13, 1877.

1874.

Apr. 19.	Baptism.	Maria W. (Robinson) Pettee.		
"	"	Flora B. Robinson.		
"	"	Clara M. Ellis.		
"	"	Margaret Moore.		
"	"	Charles Maxwell Moore.		
"	"	Sarah Scott.		
"	"	Julia Ann Wetherell.		
"	"	Carrie Idella (Wetherell) Steele.		
"	"	Oliver C. Pettee.		
"	"	Mary Ella Ripley.		
"	"	Charlotte Anderson.	Letter.	Oct. 29, 1874.
"	"	Lindley Nelson Wheaton.	Died.	Jan. 9, 1877.

When Received.	How.	Name.	How Dismissed.	When.
Apr. 19.	Baptism.	Ellen Nancy Alexander.		
"	"	William Hart.		
"	"	William Thomas Hart.		
"	"	Abijah Fales.		
"	"	Edward Payson.	Letter.	Oct. 29, 1875.
"	"	Emma M. (Swett) Thomas.		
"	"	Carrie E. Fox.		
"	"	Velzora Carrie Taylor.		
"	"	Nina M. Scott.		
"	"	Mary A. Dean.		
Apr. 30.	Experience.	David Scott.		
"	"	Martha J. Hunt.		
May 29.	Experience.	Lucie D. (Pratt) Taft.		
May 31.	Baptism.	George A. Hunt.		
"	"	Tirzah M. Perry.		
"	"	Preston M. Grover.		
"	"	Eunice J. Grover.		
"	"	Edwin Hobart.		
"	"	Julia A. Hobart.		
"	"	Annie N. Pierce.		
"	"	Rosa E. McKenney.		
"	"	Mary E. Bosworth.		
"	"	Caroline A. (Hawes) Hall.		
"	"	Ella A. Blake.		
"	"	Herbert Edgar Thayer.		
"	"	Sylvia P. Marsh.		
"	"	Mary A. Chace.		
"	"	Mary F. Holbrook.		
June 4.	Experience.	Eliza A. Weston.		
July 17.	Letter.	Benjamin S. Pike.	Dropped.	Mar. 29, 1877.
July 19.	Baptism.	Roxana S. Chase.		
"	"	Mary Ann Donaldson.		
"	"	Martha B. Dean.		
"	"	Kate Agnes Powers.	Excluded.	June 29, 1876.
"	"	Abigail Barber.		
"	"	Annie I. (Alexander) Sabin.	Letter.	July 21, 1878.
July 30.	Letter.	Carrie L. Harris.		
Oct. 1.	"	Helen P. Sabine.		
Dec. 3.	"	Elbridge G. P. Guy.	Letter.	July 21, 1878.
"	"	Miriam S. Guy.		
"	"	B. Edwin Guy.		
"	"	Charlotte C. Guy.		

When	How	Name.	How Dismissed.	When.
Dec. 4.	Letter.	Jennie E. Drake.		

1875.

Feb. 4.	Letter.	Lydia Wheeler.		
	“ Experience.	Carrie A. Pike.	Dropped.	Mar. 29, 1877.
Mar. 4.	“	Alexis Caswell Dean.		
May 14.	Letter.	Cornelia Winslow.		
	“ Experience.	Caroline P. Jones.		
June 20.	Baptism.	Benjamin F. Jones.		
“	“	Daniel N. Davis.		
“	“	Lydia M. A. Davis.		
“	“	Harriet E. Gay.		
“	“	Warren C. Pierce.		
“	“	Ellen M. Shaw.		
“	“	Helen A. (Jones)Staplin.		
“	“	Laura L. Shepard.		
“	“	James Orion Bennett.		
“	“	Caroline Wait.		
“	“	Harriet F. Wait.		
“	“	Mary E. Wait.		
“	“	Frank A. Wait.		
“	“	Ella A. Randall.		
“	“	Alton Randall.	Excluded.	June 29, 1877.
“	“	Carrie A. D. Allen.		
“	“	Edward F. Gay.		
July 1.	Letter.	Elizabeth P. Durfee.		
“	Experience.	Susan M. Prime.		
July 4.	Baptism.	Oliver Prime.		
“	“	Ruhamah Prime.		
“	“	Ida C. Prime.		
“	“	Phebe J. Gay.		
Sep. 2.	Letter.	Sarah A. Williams.		

1876.

June 18.	Baptism.	John Smith Dill.		
“	“	Elizabeth Hurd Dill.		
“	“	Charles F. Medbury.		
“	“	John Frank Durfee.		
“	“	George W. Durfee.		
“	“	Oliver Cass Holmes.		
“	“	Hugh Steele.		
“	“	Jason Morse 2nd.		
“	“	Mary Louisa Clarke Fales.		
“	“	Mary Louisa (Freeman) Buck.		
“	“	Emma F. Freeman.		

When Received.	How.	Name.	How Dismissed.	When.
June 25.	Baptism.	Henry W. Stearns.		
"	"	Georgiana Augusta Stearns.		
"	"	Lydia Ann Morse.		
"	"	Lillian Cora Morse.		
"	"	John William Luker.		
July 2.	"	Sarah Frances Morse.		
"	"	Jennie Knapp Ripley.		
"	"	Cora Bird Richardson.		

1877.

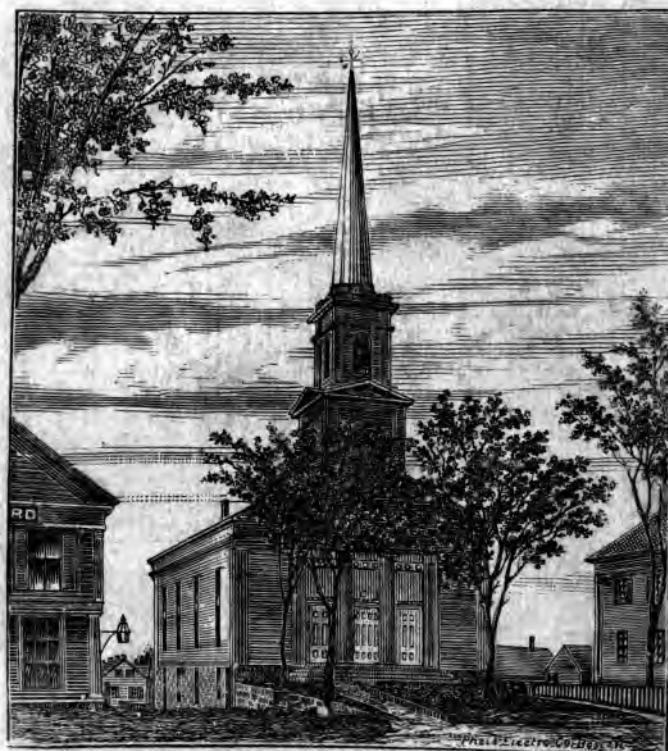
Jan. 4.	Letter.	Julia K. Newcomb.
June 3.	Baptism.	John Arthur Holbrook Bosworth
"	"	George Winfield Scott.
"	"	Preston Boyden Clark.
"	"	Ella Jane Thompson.
"	"	Elizabeth Haven Stevens.
"	"	Helen Elizabeth Bowles.
"	"	Anna Curtis Smith.
"	"	Emma Frances Stratton.
"	"	Hattie Luella Baker.
"	"	Luella Vernette Wallace.
"	"	Cora May Grover.
"	"	Harriet Melvina Grover.
"	"	Abby Frances Washburne.
"	"	Delia Almeda Rogers.
July 29.	"	Alfred Morse Rogers.
"	"	Maria Elizabeth Stevens.
Sep. 14.	Experience.	Ida A. Baker.
Sep. 16.	Baptism.	Eliza Moore.
"	"	Elliot Weston Keyes.
"	"	Nettie May Durfee.
"	"	Alice Vanelia Dunbar.

1878.

Aug. 30.	Letter.	Charles Hardman.
"	"	Emeline B. Hardman.
Oct. 31.	"	Emilie B. Starkey.

1879.

Jan. 31. Letter. Sumner F. Wilber



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